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VOLUME IV.

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1.—ANTIQUITIES OF FREEMASONRY.—2.—HARRIS'S DISCOURSES.

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TO

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THE

ANTIQUITIES

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THE

ANTIQUITIES

OF

FREE-MASONRY,

COMPRISING

ILLUSTRATIONS OF THE

FIVE GRAND PERIODS OF MASONRY

FROM

THE CREATION OF THE WORLD TO THE DEDICATION OF KING SOLOMON'S TEMPLE.

BY THE REV. G. OLIVER, D.D., M.A.S.E.,

Incumbent of the Collegiate Church, Wolverhampton; P.D.P.G.M. for Lincolnshire; Author of "The History of Initiation." "Star in the East," &c., &c.

A NEW EDITION,

WITH LARGE ADDITIONS AND IMPROVEMENTS BY THE AUTHOR.

——Αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

NEW YORK:

JNO. W. LEONARD & CO., AMERICAN MASONIC AGENCY.

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PREFACE.

The objections which have been so unceasingly urged against the institution of Free-Masonry, excited in me, some years ago, a serious desire to obviate the general and vague charges of envy and prejudice, by some formal examination of the grounds on which they are founded. Since this duty has been impressed upon my mind, I have preached and printed many sermons in my official capacity of Provincial Grand Chaplain for the county of Lincoln, the tendency of all which has been chiefly directed towards this point. But I find, that while I confine myself to answering peculiar objections I am only applying a partial remedy to the evil. To stem the torrent which is opposed to us, and effectually to divert the course of its stream, is an undertaking of a more broad and extensive nature: and it is only from an exposition of the pure principles of the science, as it actually existed in the primitive ages of the world, that a correct idea of its beneficial tendency can be conveyed to the mind of those who look upon Masonry as another name for licentiousness and excess.

An ancient manuscript, in the handwriting of King Henry the Sixth, gives the following definition of Masonry:—"Ytt beeth the skylle of Nature, the understondynge of the myghte that ys hereynne; and its sondrye werckynges, sonderlyche, and skylle of rectenynges, of

waightes and metynges, and the true manere of faconnynge al thynges for mannes use; headlye, dwellynges, and buildynges of all kyndes, and al odher thynges that make gudde to manne." The same manuscript, which was preserved in the Bodleian library, adds:—"Maçonnes havethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they hauethe keped backe soche alleine as shulde be harmfulle yff they comed ynn euylle haundes. Maçonnes love eidher odher myghtylye, and yt may not odherwise be: for gude menne and true, kennynge eidher odher to be such, doeth always love the more as thay be more good."[1]

It is truly said that Masonry unites mankind in the indissoluble bonds of sincere affection; and if it snature and origin be minutely considered, it will produce a perfect conviction, that when its fundamental principles are strictly adhered to, it cannot possibly be otherwise. It is not simply practical or operative, but speculative or spiritual Masonry that produces this desirable communication. Our ornaments, furniture, and jewels are all highly emblematical of some greater and more noble purpose than the use to which they might be applied as instruments of labour; and in this view it is, that though the *light* may shine brilliantly amidst the darkness, yet it is evident that the darkness comprehendeth it not.

I cannot but think (and I say it with the utmost deference, as it involves some of the most refined and honourable feelings of human nature,) that the doubts

[1] The whole of this MS., with annotations by our countryman, the learned Mr. Locke, is published in Preston's "Illustrations of Masonry," Hutchinson's "Spirit of Masonry," and other masonic works.

of conscientious brethren, respecting the propriety of committing masonic investigations to writing, have tended to impede the study of Masonry, and have prevented the science from carrying that conviction which an opposite practice would have commanded.

It is true we enjoy every benefit derivable from oral communication, yet very great numbers of worthy and good Masons, residing at a distance from the metropolis, remain perfectly ignorant of the progress of Masonry in the darker ages of the world. This is an evil to which the Grand Lodge is fully empowered to apply a remedy. Annual prize essays on masonic subjects, the establishment of a respectable periodical magazine,[2] under the immediate auspices of the Grand Lodge, or even private encouragement or patronage to literary Masons, which our noble and royal brethren are well competent to afford, would create a stimulus in defence of the Order, which might produce the most beneficial results to Masonry; and would certainly be a powerful and efficient means of removing a portion of the unmerited disrespect which is systematically cast upon us by the uninitiated.

I am by no means prepared to admit the policy of these scruples generally, which, indeed, appear to have been a matter of regret to all good Masons, whose sentiments we have any opportunity of becoming acquainted with. Dr. Anderson, who wrote the History of Masonry by the command of the Grand Lodge, and whose book was approved, both in manuscript and print, by two

[2] This desideratum has been supplied by the establishment of the Freemasons' Quarterly Review; a periodical which has realized my most sanguine anticipations, by becoming the accredited organ of the Craft in every quarter of the globe.

separate decisions of that body,[3] laments that "several valuable manuscripts concerning the fraternity, their lodges, regulations, charges, secrets, and usages, particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones, *were too hastily burnt* by some scrupulous brothers, that those papers might not fall into strange hands."[4] And to this the editor of the lastest edition affixes a note approved also by the Grand Lodge, in which he says, "the *rash act* above related may be ascribed to a jealousy in these *over*-scrupulous brethren, that, committing to print any thing relating to Masonry, would be injurious to the interests of the Craft: *but surely such an act of felo de se could not proceed from zeal according to knowledge!*"

I admit that there are many things in Masonry which require to be sedulously concealed, and even derive a superior value from such concealment; but I must contend that great advantages would accrue from placing the general truths of Masonry before the world, connected as they are with the fundamental principles of religion; that thinking men, though not admitted amongst us, may possess the means of investigating our pretensions, without being able to unravel the web in whose meshes our peculiar secrets are carefully enfolded.

In this work the light actually shines in darkness. I have blended the whole theory with the history of Masonry so minutely, that the most penetrating eye cannot discover a peculiar secret without the legitimate key; and that key is—INITIATION. I do not profess to reveal the secrets of Masonry, or to convey any improper knowledge to those who are not dignified with the name

[3] March 25, 1722, and Jan. 17, 1723 [4] Edit. 1784, p. 207.

of Brother; nor have I any wish to be needlessly technical, or to involve the subject more deeply in mystery than its nature demands; my only desire is to place Masonry on tenable ground as a science, and to lend my feeble aid, in the hope of wiping off the opprobrium too frequently attached to its practice by those who, not devoid of candour in other respects, join inconsiderately in the cry agianst Masonry, without reflecting on its claims, at least to respect, if not to praise and veneration. It is not a proselyting system, it is not made up of plots and conspiracies against peace and social order; it interferes with no other institution, moral or religious; nor does it take any part in the disputes and broils which periodically agitate and enfeeble the ecclesiastical or political world. These negative merits should entitle Masonry to some degree of consideration; at least they should protect it from that thoughtless and indiscriminate censure with which it is too frequently overwhelmed. Its positive merits I do not press here, as they will be copiously unfolded in the following pages, and will show that our employment is neither puerile nor ridiculous; but that it consists in critical investigations of human science, history, and religious truth, enlivened by the sweet influences of social converse and mutual communication of happiness.

Without descending to minute particulars, this may be illustrated in a few words. The well-known symbols of Masonry are the SQUARE and COMPASSES, which convey the abstract means and end of the science in the most clear and comprehensive manner. The whole system of man's moral and social duties lies on a *level*, so far as relates to his commerce with this world; but his duties to God rise into a *perpendicular*, which united emblems

form a perfect SQUARE. And hence the propriety of that ornament to decorate the chief governor of the Craft, as it points out the high responsibility which rests upon him, not only to teach, but also to perform the great duties which we owe to God and man.[5] The COMPASSES not only describe the widely-extended circle of masonic benevolence, but also represent the boundless power and eternal duration of the Creator and Governor of the universe. And thus it is clear that *Practical* Masonry, in its most extended sense, is but a *line* extending from the beginning to the end of time, while *Speculative* Masonry is a sphere without dimensions; it fills all space, extends through all extent; its centre is every where, and its circumference no where; for Masonry is the only order amongst mankind whose beginning and end are equally involved in darkness. For as practical human Masonry

[5] One of the charges of Masonry, which is recited by the Master immediately subsequent to the initiation of every candidate, contains the following earnest exhortation:—

"As a Mason, I would first recommend to your most anxious contemplation the volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to GOD, your NEIGHBOUR, and YOURSELF. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbour, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him as, in similar cases, you would wish him to do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to his glory as to the welfare of your fellow-creatures."

comprehends the whole human race, wherever they may be dispersed under the wide canopy of heaven, in one great scheme of social benevolence, so Speculative, Divine Masonry comprehends the whole Creation, from the meanest of God's works, through the progressive scale of being, and the peopled regions of unlimited space, to the heavenly mansions of eternal day.

I have endeavoured, in the following disquisitions, to define these two essential parts of Masonry as minutely as possible, because their separation led to errors of the most deplorable and fatal nature, introduced idolatry, with all its attendant train of defilements, amongst mankind, and offered sacrifices to the spirits of darkness on altars stained with human gore. In successive ages of the world, Masonry alternately emitted a brilliant lustre, or shrunk into obscurity, as the varying shades of a deteriorated worship might preponderate, or casually give way before the effulgent blaze of truth. The five Periods which I have selected for illustration, have been equally distinguished by the Practice of Masonry, considered in the perfect union of its operative and speculative forms. This union is essential to Masonry; and the component parts of each are so blended in all its disquisitions, that they can only be separated by a total renunciation of our belief in the existence of a God, and the consequent rejection of the doctrine of a future state. And these results did always follow the unnatural severing of Operative and Speculative Masonry.

These Periods occupy a space of three thousand years; and I have selected them for illustration, because, it is generally believed that Masonry took its rise at the building of King Solomon's Temple. To show that

Masonry existed in its most perfect form before that event, is a sufficient refutation of the opinion. It is true the building and history of that most celebrated edifice furnish matter for illustrations of great interest among us, which spring from various causes, and particularly as the two grand divisions of Masonry, which had been long separated, became re-united at that period, and the Art was consequently revived, and shone in its full lustre. A new arrangement of the system was at this time rendered necessary by the occurrence of a most melancholy event; which arrangement Masonry retains to this day.

The attempt which I have made, how imperfect soever, to vindicate Masonry from the sneers of erudition, and the irreverent sallies of wit, may induce others, possessing greater leisure and more extensive means of information, to take up the pen in her behalf. The incessant attention which the more weighty and indispensable duties of my profession demand, has left me little time for deep and elaborate research. What I have produced is the mere offspring of relaxation; and if it should stimulate others to pursue the same track, my purpose will be fully accomplished: for Masonry, the more it is examined, the more beautiful it becomes; and, like the purgation of a precious metal, it rises from each successive ordeal with renewed claims to our admiration from its augmented brilliancy and worth.

Masonry has no point, part, or secret, which does not illustrate some valuable truth, or recommend some amiable precept of religion. The furniture of our pedestal plainly intimates that the object of all our researches is the glory of God; the end of all our illustrations,

happiness in a future state. The many dignified names[6] which grace our annals, sufficiently prove that our institution is of the most social and beneficial tendency. No age has exceeded the present in the extent of its illustrious patrons, who dare not stoop to sanction vice, or lend their influence to the promulgation of fraud and deception. The Royal Brothers, united in our behalf, afford

[6] The following chronological list of Grand Masters and Patrons, from the time of the Anglo-Saxons, will be a decisive testimony that the Order contains nothing repugnant to civil or religious liberty :—

A.D.
597 Austin the Monk.
680 Bennet, Abbot of Wirral.
856 St. Swithin.
872 King Alfred.
900 Ethred, Prince of Mercia.
928 Athelstane.
957 Dunstan, Archbishop of Canterbury.
1041 Edward the Confessor.
1066 Gondulph, Bishop of Rochester.
1100 Henry I.
1135 Gilbert de Clare, Marquis of Pembroke.
1155 The Grand Master of the Templars.
1199 Peter de Colechurch.
1216 Peter de Rupibus, Bishop of Winchester
1272 Walter Giffard, Archbishop of York.
1307 Walter Stapleton, Bishop of Exeter.
1327 Edward III.
1357 William à Wykeham, Bishop of Winchester.
1375 Simon Langham, Abbot of Westminster.
1377 William à Wykeham, again.
1400 Thomas Fitz Allen, Earl of Surrey.
1413 Henry Chichely, Archbishop of Canterbury.
1443 William Waynfleet, Bishop of Winchester.
1471 Richard Beauchamp, Bishop of Salisbury.
1500 The Grand Master of the order of St. John. Henry VII., Patron.
1502 Henry VII.
1515 Cardinal Wolsey.
1530 Thomas Cromwell, Earl of Essex.

an irresistible evidence that we are not guilty of disloyalty or treason; and the universal diffusion of Masonry at this day proclaims to the rest of mankind, that its pedestal is Religion; its shaft, Morality; and its capital, Virtue; the whole surmounted by a beautiful entablature of universal Charity; that it strongly incites us to "honour all men, to love the brotherhood, to fear God, and to honour the king."

1543 John Touchett, Lord Audley.
1549 Edward Seymour, Duke of Somerset.
1552 John Poynet, Bishop of Winchester.
1560 Sir Thomas Sackville.
1567 Sir Thomas Gresham, in the South.
1567 Francis Russell, Earl of Bedford, in the North
1580 Charles Howard, Earl of Effingham.
1588 George Hastings, Earl of Huntingdon.
1603 King James I., Patron.
—— Inigo Jones, Grand Master.
1618 William Herbert, Earl of Pembroke.
1625 King Charles I.
1630 Henry Danvers, Earl of Danby.
1633 Thomas Howard, Earl of Arundel.
1635 Francis Russell, Earl of Bedford.
1636 Inigo Jones, again.
1643 Henry Jermyn, Earl of St. Albans.
1666 Thomas Savage, Earl of Rivers.
1674 George Villiers, Duke of Buckingham.
1679 Henry Bennett, Earl of Arlington.
1685 Sir Christopher Wren.
1698 Charles Lenox, Duke of Richmond.
—— Sir Christopher Wren, again.
1717 Anthony Sayer, Esq.
1718 George Payne, Esq.
1719 Dr. Desaguliers.
1720 George Payne, Esq., again.
1721 John, Duke of Montagu.
1722 Philip, Duke of Wharton.
1723 The Duke of Buccleugh.
1724 The Duke of Richmond.

Such a system, which occupies a situation at least equally elevated with any human institution, is calculated to expand our benevolence, to extinguish animosities, and to destroy all unimportant differences amongst mankind. This, indeed, is the true cement and intention of Masonry, which embraces all the graces and perfections of holiness; unites mankind in the strictest bonds of amity, as children of a common parent; and incessantly urges them to ask, that they mav have; to seek and they

1725 The Earl of Abercorn.
1726 William O'Brian, Earl of Inchiquin.
1727 Lord Coleraine.
1728 Lord Kingston.
1729 Thomas Howard, Duke of Norfolk.
1731 Lord Lovel.
1732 Anthony Brown, Viscount Montacute.
1733 The Earl of Strathmore.
1734 The Earl of Crawford.
1735 Thomas Thynne, Viscount Weymouth.
1736 John Cambell, Earl of Loudon.
1738 H. Brydges, Marquis of Carnarvon.
1739 Lord Raymond.
1740 The Earl of Kinton.
1741 The Earl of Morton.
1742 John Ward, Lord Dudley and Ward.
1745 James, Lord Cranstown.
1747 Lord Byron.
1752 John, Lord Carysfort.
1754 Marquis of Carnarvon, again.
1757 Sholto, Lord Aberdour.
1762 Washington Shirley, Earl Ferrers.
1764 Lord Blaney.
1767 Henry, Duke of Beaufort.
1772 Robert Edward, Lord Petre.
1777 George, Duke of Manchester.
1782 H.R.H. Frederick, Duke of Cumberland.
1790 H.R.H. George, Prince of Wales.
1813 H.R.H. Augustus Frederic, Duke of Sussex, at the Union.
1843 The Earl of Zetland, Acting.

shall find; and to knock that the door may be opened unto them. And this is the conclusion that Masonry draws from all her illustrations: he who practises all the virtues thus recommended in FAITH, will rejoice in HOPE, be in perfect CHARITY with all mankind, and finally receive a PASS-WORD into the Grand Lodge above, where peace, order, and harmony eternally preside.

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THE

ANTIQUITIES

OF

FREE-MASONRY.

PERIOD I.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

Of Masonic Tradition.

"The true stress of tradition lies in an appeal to the common sense of all mankind. It is a reliance upon the testimony of men, considered as men, and not as persons of this or that people or persuasion, actuated by principles implanted in that nature which the whole species partake of, and not influenced by the power of such as are peculiar to any particular community or religion."[1]

On this principle have the traditions of Masonry been transferred from father to son, along with the knowledge of God's eternal existence and the immortality of the soul. Before the time of Moses tradition could scarcely err, and that legislator modelled Masonry into so perfect a system, and circumscribed its mysteries by *land-marks* so significant and unalterable, that from him its trans-

[1] Stanhope's Boyle Lect.

mission was little liable to perversion or error.[2] The length of life, in the early ages of the world, was such, that oral tradition, in general, might be safely relied on, proceeding to Amram, the father of Moses, as it did, from Joseph, who received it from Isaac, who received it from Abraham, to whom it was communicated by Shem, who had it from Lamech, and to Lamech it was revealed by Adam. The Samaritan Pentateuch makes the communication still more direct, by placing Adam as contemporary with Noah.

Bishop Tomline inquires, with his usual penetration and judgment:—"Could the grandchildren of Jacob be ignorant of their own pedigree, and of the time when they came into Egypt? Can we think that so many remarkable circumstances as attended the selling and advancement of Joseph could be forgotten in so short a time? Could Jacob be ignorant whence his grandfather Abraham came, especially, as he lived so long in the country himself, and married into that branch of the family which was remaining there? Could Abraham be ignorant of the Flood, when he was contemporary with and descended from Shem, one of the eight persons who escaped in the Ark? Could Shem be ignorant of what passed before the Flood, when Adam, the first man, lived so near the time of Noah? And could Noah be ignorant of the creation and fall of man, when he was contemporary with those who conversed with Adam?"[3]

[2] Howard thinks it extraordinary that every remarkable event which actually occurred in the infancy of the world should have been accurately preserved by idolatrous nations, how widely soever they had departed from that peculiar people to whom the conservation of the antedeluvian history was committed. A son of the first man was violently assaulted and slain by his brother, as we are told by Moses. Accordingly, other nations have a corresponding tradition. Sanchoniatho has recorded that a son of Uranus was killed by his brothers. In Diodorus we find Hesperion meets a similar fate; and the Persian annals represent Siameck, the son of Cai Amurath, the first king of Persia, as being killed by giants. (Thoughts on the Structure of the Globe, p. 229.) There is, however, nothing very extraordinary in the naked fact. The outline of the history of the antediluvian world was known to the family of Noah, and consequently to their immediate descendants, the Cuthites of Shinar. And when the language was confounded, the memory of all the principal events would remain, and be transmitted by every tribe which wandered thence to people the distant parts of the earth.

[3] El. of Theol., part 1, chap. 1.

Oral tradition is fairly admissible when its subject contains nothing improbable or inconsistent with Scripture or reason; and the traditions of Masonry, tried by this standard, will be possessed of irresistible claims to our belief. But in matters of religion, as we possess a book of revelation to regulate our faith and practice, it must be carefully rejected, because the Scriptures contain *every thing* necessary to salvation; and the passions and contending interests of men would induce such numerous perversions, as would place our hopes on too precarious a basis. A most remarkable instance of this perversion occurs in the extraordinary oblivion of God's power and providences, as well as the degeneracy of man, which so rapidly succeeded the Deluge amongst the posterity of Ham. It appears from the testimony of Sanchoniatho, whom Eusebius and Theodoret speak of as an accurate and faithful historian, that in the time of Thoth, the son of Mizraim, an acknowledgment of the power of God in the creation of the world, and of his vengeance against idolatrous pursuits displayed in the universal Deluge, was disallowed and prohibited. In his Cosmogony, which was professedly compiled from the records of the Cabiri, the sons of (Συδύκ) Melchizedek or Shem, the production of the world is described as proceeding from a heterogeneous mixture of wind, air and mud, or putrefaction. After a visionary account of the creation, the secretaries of Thoth are wholly silent about the Deluge, which creates a suspicion that their silence is rather the effect of design than ignorance; for, they acknowledge that Cronus (Ham) was living after the death of his son Misor (Mizraim); and placed Thoth, the reputed author of these Records, on the throne of his father, in Egypt. Now as Ham was one of those who miraculously escaped the general destruction, it can scarcely be supposed that he would conceal so remarkable an event from Thoth, who was his private and confidential adviser. But as they intended to erect *themselves* into objects of divine adoration,[4] they erased that great event from their Records, lest mankind should

[4] "Cronus begat on Rhea seven sons, the youngest of which was consecrated a god as soon as he was born!"—*Sanch. in Euseb. de Præp.* l. 1, c. 10. This infant deity, according to the best authorities was Muth, whom the Phœnicians call Pluto.

be confirmed in their adherence to the true worship, by the recollection of so fearful a display of vengeance inflicted on the human race for idolatrous practices.

The facts of the creation, and the destruction of mankind by a general Deluge, were, however, too important to be buried in utter oblivion, even by apostate nations;[5] and, therefore, as they were unequivocal testimonies of God's infinite power and justice, they were hid under the impenetrable veil of mystery, which overshadowed the knowledge of the *one true God*. Thus the elevation of a ship formed a prominent ceremony in these mysteries, which, though not explicitly applied to that event, could have no significant reference to any thing but Noah's salvation in the ark: and to involve the subject still deeper in mystery and darkness, innumerable fables were invented and engrafted on the true account of that memorable occurrence, which perplexed even the *Epoptæ* themselves; and, by directing their inquiries into a false channel, prevented a discovery of the truth.[6]

Thus was the knowledge of this event obscurely transmitted in the heathen world. The Deluge was a circumstance, which, though omitted in the public

[5] The cosmogony of Hesiod is the most ancient system extant amongst the Greeks. He makes Chaos precede Earth, Tartarus, and Love, and the father of Darkness and Night; who, in like manner, were the progenitors of Day and Ether. But Night was the mother of all obnoxious qualities, as Discord, Old Age, and Death. Then follows a series of complicated theogonies, which it is far from my intention to follow, including numerous allegorical personages, blended with the record of wild adventure; all of which have some remote symbolical reference to the process of creation, as it is described by Moses.

[6] "A coin of Philip the elder, which was struck at Apamea, of Cibotus, contained, on its reverse, an epitome of this history. The reverse of most Asiatic coins relates to the religion and mythology of the places they were struck at. On the reverse of this coin is delineated a kind of square machine floating upon water. Through an opening in it are seen two persons, a man and a woman, as low as the breast, and upon the head of the woman is a veil. Over this ark is a *triangular* kind of pediment, on which there sits a *dove;* and below it another, which seems to flutter its wings, and hold in its mouth a small branch of a tree. Before the machine is a man following a woman, who, by their attitude, seem to have just quitted it, and have got upon dry land. Upon the Ark itself, underneath the persons there inclosed, is to be read, in distinct characters, ΝΩΕ."—*Bryant's Myth.*

records of many nations, was never wholly lost.[7] Their theories were, indeed, much varied as to the attendant circumstances, but oral tradition was sufficient to preserve its memory alive. Not only the Egyptians, with all the caution of their early monarchs to suppress it, and, after them, the Grecians and Romans,[8] and all other nations who adopted their theology, but the Chinese, the Japanese, the Persians, the Hindoos, and even the Indians of North and South America, have abundant theories sufficiently circumstantial to evince that they possess a traditional account of the Deluge of Noah.[9]

Antediluvial Masonry depending in a great measure upon oral tradition, from the paucity of records ascending to these ages, some degree of conjecture must necessarily be used; but these conjectures, at all times, however

[7] Thus Berosus says:—"Xisuthrus did not disobey the divine command, but built a vessel five furlongs in length, and two furlongs in breadth; and having got all things in readiness, put on board his wife, children, and friends. After the flood was at the height, and began to abate, Xisuthrus let out certain birds (viz., a raven and a dove, Gen. viii., 7, 8), which, finding no place to rest on, returned again to the ship (ver. 9). After some days (viz., seven days, ver. 10), he let out the birds again, but they came back to the ship a second time, having their feet daubed with mud (the dove with an olive branch in her mouth, (ver. 11); but being let out the third time, they returned no more to the ship (ver. 12), whereby Xisuthrus understood that dry land had appeared (ver. 13). Then he opened the side of the ship, and seeing that it rested on a certain mountain (the summit of Ararat, ver. 4), he went out of it with his wife, and daughter, and Pilot; and after he had worshipped the earth, and built an altar, and sacrificed to the Gods (ver. 18–20), he, and those who went out with him, disappeared."

[8] Lucian is equally explicit. He says:—"The rivers swelled and the sea rose to an unusual height, until the whole earth was inundated; and all living things perished, except Deucalion and his friends, who alone were left preserved, on account of his wisdom and piety. His safety was ensured by means of an ark which he built, into which he embarked with his children and their wives. Then, there came to him swine, and horses, and lions, and serpents, and other land animals, all in pairs. These remained perfectly innoxious, and great unanimity prevailed among them. So they remained in the ark so long as the water prevailed. After this, the waters subsided into a great chasm in the country of Hierapolis; and there Deucalion built altars, &c."

[9] Their respective theories are too copious to be cited here; I must therefore refer the curious Mason to "Bryant's System of Mythology," "Perron's Zendavesta," "Nieuhoff's Voyage to Brazil," "Acosta's History of the Indies," and "Faber's Dissertation on the Mysteries of the Cabiri," where he will find this subject fully treated on.

distinguishable from fact, being founded on the strongest and most irrefragable supposition, will amount to nearly the same thing as direct proof.

The knowledge of the ancient philosophers was all traditionary. Even Pythagoras and Plato, eminent as they were in those dark ages, can scarcely be said to have broken the trammels, and delivered any thing but what they received on the authority of others; for it was an industrious and indefatigable collection of ancient traditions which distinguished them from the rest of the world.

Tradition ought to be received as genuine when the parties delivering it are not suspected of being themselves deceived, or of a wish to deceive their successors. And this may be presumed of the Hebrew Patriarchs, through whom, alone, Masonry is asserted to have been truly transmitted; for its deterioration and ultimate oblivion among idolaters is unequivocally admitted. But, if the Patriarchs believed Masonry to contain some truths inseparably connected with their religion, it is scarcely possible to suppose they could be deceived in its application; nor can they be reasonably accused of a desire to deceive posterity in a matter which was dignified with the same high sanctions as their faith and worship. Hence the traditions on this subject were preserved and conveyed the more carefully, because its essentials, even after the invention of letters, could not be committed to writing. The channel being pure, the stream was unadulterated.

"Ancient traditions have often afforded occasional assistance to history, by stepping in to supply the want of existing monuments and records; and even at this time, in remote countries, where letters are little, if at all, known, common tradition hands down past events with an artless sincerity, sometimes wanting where such advantages are liable to be perverted for indirect purposes. But masonic traditions stand upon much firmer ground; the chief bond of connection among Masons in all ages having been FIDELITY. It is well known that in former times, while learning remained in few hands, the ancients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were

not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar. Among these institutions may be ranked that of Masonry; and its value may be inferred *from its surviving those revolutions of government, religion, and manners that have swallowed up the rest.* And the traditions of so venerable an institution claim an attention far superior to the loose oral relations or epic songs of any uncultivated people whatever."[10]

Operative Masonry was cherished by the Egyptians, who received it from their great progenitor Mizraim,[11] the grandson of Noah. He displayed his masonic skill and taste for the liberal arts, by building the magnificent cities of Memphis and Thebæ Egyptiæ: the latter called by the Greeks Diospolis, and by the Jews Hammon No. We learn also from hieroglyphical inscriptions, which still exist on Egyptian monuments,[12] that Speculative Masonry was originally known amongst that people, though afterwards deteriorated to advance a different interest—the propagation of idolatry. Our claims to antiquity, however, do not rest upon the exclusive authority of these inscriptions, though they are adduced as a corroborative proof of the existence of Masonry in the ages immediately posterior to the Flood; the principal evidences being found amongst that people who preserved the true worship of God.[13]

[10] North. Const., part 1, chap. 1.

[11] This name is said by Bochart to be derived from the Syriac word מצרא Mizra, Free.

[12] The Lectures of Spineto have thrown much light on this subject. He has condensed, with great labour, a mass of interesting matter from the publications of the Society of Antiquaries, and of many learned individuals—the discoveries of Dr. Young—the labours of the indefatigable Champollion—the monuments of all sorts which have been imported into England—the great collection of Egyptian Antiquities in the British Museum, and the magnificent descriptions which travellers of all nations have given of the majestic and wonderful ruins existing throughout Nubia and Egypt; and has thus rendered a service to literature which will convey his name with honour to posterity.

[13] Of these inscriptions candour obliges me to remark, that their interpretation being rather equivocal, they are by no means a certain criterion of masonic truth; particularly as the institution is founded on those *leges non scriptæ*, which are unattainable by all mankind excepting the initiated. The tropical *hieroglyphic*, used for general

Our secrets embrace, in a comprehensive manner, human science and divine knowledge; they link mankind together in the indissoluble chain of sincere affection; and, which is of far greater import, they incite to the practice of those virtues which may do much towards securing happiness in a future state. It cannot, then, be denied that such valuable secrets might be truly transmitted by oral tradition, when it is admitted that the idolatrous mysteries were actually transmitted through the same medium for the space of two thousand years, and only sunk into oblivion with the systems they were established to uphold. Now Christianity, or the system of salvation through the atonement of a crucified Mediator, was the main pillar of Masonry at the fall of man; and there is, therefore, every reason to believe that it will exist until the final dissolution of all sublunary things; and shine together with perfected Christianity, in the glorified state of blessedness for ever and ever.

Masonic tradition could only be pure when united with the true worship of God; and hence it was miserably perverted amongst idolatrous nations, until nothing remained, after this worship was rejected, to serve the

purposes, was easily comprehended; but the subsequent introduction of the tropical *symbol* cast the veil of secrecy over their knowledge, and was employed for the purpose of concealing their sacred mysteries from common observation. But the tropical symbol was a very late improvement on the system of hieroglyphical writing: for the proper hieroglyphic was used many ages before the tropical symbol was invented, and possessed a significant meaning generally understood, and adapted to the same purpose as modern letters; to perpetuate a knowledge of past events, and to record the wisdom and experience of every age, for the benefit of posterity. The early hieroglyphics being of a very simple construction, their meaning was not of that doubtful character which rendered the subsequent use of enigmatic symbols so difficult of comprehension. And if Masonry rested its claims to antiquity, as some have unlearnedly pretended, on the unlimited construction which might be given to these vague and mysterious records, it would be impossible for the most zealous and indefatigable Mason to trace the science back to the antediluvian ages, amidst the darkness of ignorance and barbarity which overspread a great portion of the globe, at various periods, and under forbidden forms, from the Deluge to the full revelation of Christianity. But the traditions of Masonry require not the feeble and adventitious aid of ancient hieroglyphics: they possess an internal evidence of truth which no argument can supersede, no sophism overwhelm, and no incredulity can dissipate.

purposes of ambition and pride, but the simple belief of the soul's existence in a future state, together with the general principles of *Operative* Masonry. These were preserved amidst the increasing degeneracy of mankind, and their apostacy from God and true religion.[14]

Stillingfleet lays this down as an axiom:—"There is no certain credibility in any ancient histories which seem to contradict the Scriptures, nor any ground of reason why we should assent to them *when they differ from the Bible.*"[15] This observation will equally apply to Freemasonry. If its traditions were in any respect opposed to religion, or its precepts at variance with the Holy Scriptures, it ought to be rejected as unworthy of credibility or attention. On this ground the cause of Masonry rests, and it is a foundation firm and immovable as the basis of our Holy Faith; for nothing can be permanent, nothing successful, except it be grounded on religion. Hence, when idolatry assumed its empire over the world, the most sublime and beautiful part of Masonry receded from the view; and when a false worship degenerated into little better than atheism, it became obscured amidst the same mazes of intellectual darkness, and, like *certain mysterious secrets*, was lost to heathen nations; until, by the practice of Operative Masonry, in building an actual edifice to the true God, *future ages recovered it.*

As a man loses not his reason, sensibility, or activity of intellect by the loss of a limb, so Masonry, though, amidst the increasing atheism of the world, it suffered the loss of many noble members, was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was, nevertheless, preserved by

[14] That the early idolaters believed in a resurrection and a future state, is deducible from their practice of deifying dead men; for without a renewed existence they could not have been expected to aid their worshippers, either by conveying blessings or averting misfortunes. But we are furnished with positive authorities in proof of this fact. Herodotus informs us that the Egyptians maintained the immortality of the soul. Tully says that the wisest of the heathen philosophers taught the same doctrine; and Homer took it for granted that the soul's existence in an after state, either of misery or happiness, according to the deeds done in this life, was a doctrine universally admitted by all the world.

[15] Orig. Sacr., l. 1, c. 1.

that small race of men who adhered to the genuine worship of God. Hence, though one of its general grand divisions sunk with the knowledge of God, the other suffered no material deterioration; because, when the former was finally restored by Jesus Christ, the latter, having received accessions of strength in almost every age, was in the maturity of its vigour and excellence.

Masonry was known and practised under the name of LUX, or its equivalent in all languages used since the creation; and they who search for its existence, in its true and spiritual form, amongst idolatrous Operative Masons in the early ages of the world, may expend much time to a fruitless purpose, and help to confound our science with many systems at variance with its great and prominent designs, though apparently founded on the same basis. It is true that many eminent men professing the science of LUX, which includes a knowledge of all other sciences, applied it to an operative purpose, and united in the construction of magnificent edifices; but as they chiefly sought their own private interests or emolument, it is no wonder that the true principles of LUX were sacrificed, founded as they are on the belief and acknowledgment of one only Supreme Being, the Creator and Governor of the world, when these edifices were dedicated to deceased mortals, or the host of heaven.

After the flood the true professors of LUX were termed NOACHIDÆ; but the science itself retained its primitive name for many centuries afterwards. At the building of the Temple by King Solomon, it was known under this appellation, which certainly remained for a considerable time subsequent to that event; for our science is recognized by Christ and his apostles under this denomination, and it even retains the name of LUX in our Latin records to the present day. St. John, speaking in high commendation of Jesus Christ, says, "He was the true LIGHT,"[16] "and the LIGHT shineth in darkness, and the darkness comprehendeth it not."[17] This evangelist, as the grand patron of Masonry, inculcates the doctrines of our Craft throughout the whole of his writings; and on every important appeal fails not to use such expressions and phrases as apply equally and jointly to Christianity and

[16] John i., 9 [17] Ibid. 5.

Masonry. He considered them in the light of two twin sisters, which would grow up together and moralize the world. His First General Epistle contains all the sublime and spiritual part of our ordinary illustrations. And our Saviour says of himself, "I am the LIGHT of the world."[18] And again more explicitly, "Yet a little while is the LIGHT with you; walk while ye have the light, lest *darkness* come upon you; for he that walketh in *darkness* knoweth not whither he goeth. While ye have LIGHT, believe in the light, that ye may be the CHILDREN OF LIGHT."[19]

At the building of Solomon's Temple the sons of light associated together, under an exalted professor of LUX, to devote themselves to the service of the true and living God; but it does not hence follow that the science was designated from the operative pursuits embraced on that memorable occasion, for the appellation of a science is seldom extracted from any of its inferior branches. Its name was more probably changed by some distinguished founder of a sect of philosophy amongst idolaters; because, as I have already observed, it was acknowledged by Christ and his apostles under its primitive designation.

The word Masonry, when first adopted, was merely a corruption of *Μεσουρανεω, sum in medio cœli;* which name was applied to the science about A.M. 3490; when Pythagoras, after traveling over the whole world, made many additions to the mysteries of his native country, which he purified from their gross abominations by the use of LUX, which he had learned in Judea;[20] and in Greece instituted a lodge of geometricians, on a new principle, compounded from all the existing systems of other nations. The aspirants were enjoined a SILENCE of five years previously to initiation; and they who could not endure this rigid probation were publicly dismissed; a tomb was erected for them, and they were ever after considered as dead men.[21]

This new institution in Greece would naturally pro-

[18] John viii., 12. [19] John xii., 35, 36.

[20] Aristobulus the Jew informs us *(Clem. Alex. Strom.* 1*)*, that Pythagoras transferred the Jewish doctrines and ceremonies into his own system; and this is confirmed by others. *(Hermipp in Jos con. Ap.*, lib. 1; *Orig. con. Cels.*, lib. 1.)

[21] Jambl. Vit. Pyth., c. 17.

duce a Grecian appellation, as the inhabitants were in the constant practice of naming, according to the idiom of their own language, not only other countries, but the sciences, and also eminent men; that the honour of each might be attributed to their own nation. From this time, also, a more intimate union took place between the speculative and operative professors; and the beautiful columns, known amongst us by the names of WISDOM, STRENGTH, and BEAUTY, were brought to perfection amongst that people. Pythagoras also invented an invaluable proposition, which he called the *Ευρηκα*, because it forms a grand basis for all the laborious calculations of operative architecture. This indefatigable Mason carried his astronomical studies to such perfection as absolutely to discover the true system of the universe, by placing the sun in the centre, round which the planets made their various revolutions. From this system originated the name of our science, *Μεσουρανεω*; and the representation of the great luminary which invigorates all Nature with its beams, was placed in the centre of his lodge, *as an emblem of the union of Speculative with Operative Masonry*; which had been before practised by King Solomon in the *middle* chamber of his Temple.[22]

As the Grecian arts, manners, and language became propagated throughout the world, their system of Masonry, together with the name, accompanied them. The Druidical memoranda were made in the Greek character, for the Druids had been taught Masonry by Pythagoras himself,[23] who had communicated its *arcana* to them, under the name he had assigned to it in his own

[22] "Greece now abounded with the best architects, sculptors, statuaries, painters, and other fine designers, most of them educated at the academies of Athens and Sicyon, who instructed many artists and fellow-crafts to be the best operators upon earth; so that the nations of Asia and Africa, who had taught the Greeks, were now taught by them. No country but Greece could now boast of such men as Mycon, Phidias, Demon, Androcides, Meton, Anaxagoras, Dipœnus and Scyllis, Glycon, Alcamenes, Praxiteles, Polycletus, Lysippus, Peneus, Euphronor, Perseus, Philostratus, Zeuxis, Apollodorus, Parbasius, Timanthes, Eupompus, Pamphilus, Apelles, Artemones, Socrates, Eudoxus, Metrodorus, who wrote of Masonry, and the excellent Theodorus Cyrenæus, who amplified geometry, and published the art analytic, the master of the divine Plato, from whose school came Zenocrates, and Aristotle, the preceptor of Alexander the Great. (North. Const., chap. 5, part 1.)

[23] Amm. Marcell.

country. This distinguished appellation (*Μεσοφανεω*), in the subsequent declension and oblivion of the science, during the dark ages of barbarity and superstition, might be corrupted into MASONRY, as its remains, being merely operative, were confined to a few hands, and these artificers and working Masons.

Throughout this work I have used the appellation MASONRY as the acknowledged designation of our science in its present form, though it was not known by that name during any of the periods I have attempted to elucidate.

The true definition of Masonry is, a science which *includes all others*, and teaches mankind their duty to God, their neighbour, and themselves.[24] This definition evidently conveys two distinct ideas; the former of which is termed OPERATIVE, and the latter SPECULATIVE MASONRY. Architecture, being a science of the greatest use and benefit to man in his natural state, was principally cultivated by the Masons of that race who had separated from the faithful worshippers of God, and migrated into distant realms, where, for want of an intercommunity with the *Sons of Light*, the noble science of Masonry would soon be forgotten, and operative architecture might, by their posterity, be mistaken for the science of which it was, in reality, only a constituent part of an inferior division: and this mistake would not be rectified, until a renewed association with the true Masons convinced them practically of their error, which was effected at the building of King Solomon's Temple. And hence it has happened that many excellent and well-meaning Masons have been led to conclude, that Operative Masonry only was known and practised by our ancient Brethren before the building of that sacred edifice.

But, if religion be intimately connected with Masonry, and essentially necessary to its existence, then we must look for it under some unequivocal and universal form. Now, operative architecture is an insulated science, and depends on some others to bring it to perfection; therefore the perfection of Masonry cannot be found in

[24] There are two other legitimate definitions of Masonry. 1. It is a beautiful system of morality, veiled in allegory, and illustrated by symbols. 2. The study of science, and the practice of virtue.

architecture alone; and this more particularly, because the most stately structures of antiquity were erected by idolatrous nations to the honour of false gods, and consequently in defiance of the true God, and to the prejudice of that religion on which we assert that Masonry is founded. It could not then be Lux or Masonry which stimulated them to a renunciation of God, but a perverted system, which bore but a slight and fading resemblance to that science, which gradually sunk into oblivion as idolatry was disseminated over the face of the earth. Nor can the declension of Masonry, in different ages, be attributed to any other cause; for when the pure worship of the true God was the most prevalent, we find Masonry blazing forth in its native and unsullied lustre. Thus it shone amidst the darkness during the life of Adam, of Enoch, and of Noah; thus it displayed its radiance in the time of Abraham, Moses, and Solomon; thus the strong traces of its existence are discoverable in the time of Zerubbabel and Jesus Christ; and thus it has flourished in all ages when sober religion has characterized the manners and influenced the morals of civil society.

We find that where architecture was cultivated as an exclusive science, its professors became much more expert than those nations who practised Masonry as a universal system. Hence, when Solomon had determined to erect a Temple to the living God, he was obliged to apply for assistance to the Tyrians, who were, at that time, the most expert architects in the world. It is true the Israelites were not entirely ignorant of that art, having cultivated Operative Masonry from the time that their ancestors in Egypt built the cities of Pithom and Raamses. At the building of this Temple, the chief architect was a widow's son of the tribe of Naphtali, and consequently an Israelite by his mother's side, though his father was a man of Tyre. He had been brought up under the patronge of Abibalus, the father of Hiram, King of Tyre, and was beyond all competition the best designer and artificer upon earth.

This Temple was acknowledged by all nations to be the utmost effort of human genius; and that the united excellences of all the structures in the world would have been inferior to it in beauty and splendour, either

for grandeur of design, or delicacy of execution; which shows that, when Speculative and Operative Masonry became *thus* united and blended together under the *wisest* speculative Mason, the *strongest* operative Mason, and the most *beautiful* designer, and employed in such a laudable and sacred undertaking, its superiority was fully manifested; it burst upon the world with irresistible sublimity, and stood unrivalled amidst the proud and ostentatious productions of art which had previously elicited the admiration of mankind. The massive Tower of Babel, the gigantic pyramids of Egypt, exceeded it in solidity, but fell far short of it in magnificence. The idolatrous temples of Jupiter, in Tyre and Lybian Africa, of Dagon at Gaza, and many others which had been regarded with wonder and astonishment, faded into nothing before it; and the architects of those respective nations, forsaking the principles of their former practice, resolved to model their future works upon the improvements exhibited in this famous structure. Hence Jerusalem became the resort of all other nations; and hence the true principles of ancient LUX became more visibly disseminated subsequently to the building of this Temple, which has induced a belief that this epoch is the earliest date that can be assigned to Masonry. It is, indeed, true that the initiated were, at this time, declared FREE, and exempted from all imposts, duties, and taxes, for them and their descendants: for as the remnants of the Canaanites, employed as labourers and bearers of burdens, were associated with the free-born at the erection of this edifice, a distinguishing epithet became necessary to prevent confusion, as well as peculiar privileges to excite emulation. This epithet was, ACCEPTED, and the privileges were a perfect immunity from all contributions to the service of the State. A similar plan was pursued by Zerubbabel at the building of the Second Temple, when Masonry was revived after the Babylonish captivity. These occurrences affixed to Masons the honourable and permanent appellation of FREE and ACCEPTED.

But the union of Speculative with Operative Masonry produced advantages much more substantial. The idolatrous nations of Tyre, Phœnicia, Carthage, &c., were much addicted to the shocking and abominable practice of human sacrifices, to avert a general calamity. This bar

barous custom, according to the Rabbins, took its rise from the offering of Isaac; for Salomon makes God expostulate with them in these words:—"I never commanded that you should sacrifice your sons or your daughters, either by myself or my prophets; nor did I intend that Abraham should actually sacrifice his son; but the command was given to him to display his righteousness."[25] But I am rather inclined to think that the practice originated long before the offering of Isaac; for Sanchoniatho records that Ham, "in the time of a great plague, offered up his son Isoud as a whole burnt-offering to his father Ouranus or Noah."[26]

Our excellent brother Hiram Abiff, by the influence which he had acquired, not only over the Tyrians themselves, but also over their monarch, by the superiority of his understanding, was successful in abolishing this practice in his native country; and the neighbouring nations, who had visited Jerusalem for masonic instruction, were induced in a great measure to relinquish a practice so destructive of the true principles on which Masonry is founded. These Masons, in gratitude to the memory of Hiram Abiff, and to perpetuate the love and affection of his wife (daughter to the noble Prince Adoniram), who, from excess of grief at the untimely end of her husband, terminated her own existence by casting herself from the summit of a precipice, erected three statues of cast brass; one at Jerusalem, another at Joppa, and a third at Tyre: the former of which remained until the final destruction of Jerusalem and the Jewish polity by Titus Vespasian.

The distinguishing excellence of our ancient brethren was the silence or secrecy they religiously observed respecting the mysteries of our science, except to those whom they found WORTHY of a participation in them, by

[25] Salomon Jarchi, in Jer. vii., 31. "The Carthaginians and Phœnicians knowingly and wittingly themselves devoted their own children; and they that had none of their own, bought some of poor people, and then sacrificed them like lambs or pigeons, the poor mother standing by all the while, without either a sigh or tear; or if, by chance, she fetched a sigh, or let fall a tear, she lost the price of her child, and it was, nevertheless, sacrificed. All the places round the image were, in the mean time, filled with the noise of the hautboys and tabors, to drown the poor infant's crying." (Plut. de Superst.)

[26] Sanch. in Euseb. Præp. Evan.

a previous *trial* and *probation:* they were imparted only to those who were *free-born and well reported of.*

The true way of gaining a knowledge of these secrets is pointed out by Jesus Christ in his Sermon on the Mount: "ASK, *and it shall be given you;* SEEK, *and ye shall find;* KNOCK, *and it shall be opened unto you.*"[27] And this was an advice venerable for its antiquity, though used by philosophical paganism to direct the inquiries of its disciples to human learning. "Philosophy," says Shuckford, "was not disputative until it came into Greece; the ancient professors had no controversies about it; they received what was handed down to them, and out of the treasure of their traditions imparted to others; and the principles they went upon to teach or to learn by were not to search into the nature of things, or to consider what they could find by philosophical examination, but 'ASK, *and it shall be told you;* SEARCH the records of antiquity, *and you shall find* what you inquire after.' These were the maxims and directions of their studies."[28]

Hence something more than the mere forms of initiation is required to constitute a good Mason; for every one is not acquainted with the true secrets of Masonry who has been initiated into the Order. What ability has denied to one, another loses by idolence. Honour and probity, diligence and assiduity, truth and fidelity, years, learning and experience, are unitedly necessary to constitute "*a good and virtuous Mason;*" for Masonry is the perfection of all the arts and sciences. As a knowledge of medicine, astronomy, morality, and legislation formed the great essentials of the ancient mysteries, so faith, hope, and charity, temperance, fortitude, prudence, and justice, united with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, form constituent parts of the ONE science of Masonry, which has been held in the greatest estimation in every age of the world; has been honoured with the approbation and public patronage of kings, peers, and prelates, and still shines with unabated lustre,—the perfection of human nature, supported by the high and unequivocal sanction of revealed truth.

[27] Matt. vii., 7. [28] Connect. Pref., vol. 1

CHAPTER II.

CONTAINING SEVEN HUNDRED YEARS.

View of Masonry, as it existed from the Creation of the World to the time of Enoch.

"FROM the commencement of the world," says the celebrated Preston, "we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being."[1] But ancient masonic traditions say, and I think justly, that our science existed *before* the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished. The Great Architect of the universe was the founder of Masonry; and it would be the province of bigotry alone to confine his beneficent revelations to so small a portion of created things as the limited dimensions of our earth contains. But there existed in infinite space numberless worlds, before our earth was formed out of chaos; for it would derogate from the attributes of an eternal and self-existent God, to conceive that this great and glorious Being had remained inanimate, and in an useless and dormant state, until the commencement of our history, about 5,800 years ago. Now, though we cannot comprehend the nature of that eternity which existed prior to the creation of this globe, yet we are certain that our system does not comprehend the whole of God's created works. With him a thousand years are but as one day;[2] what, then, is the short and protracted period which forms the bound of our insignificant ball? If we open our capacities, and take an enlarged view of space, beyond

[1] Preston's Illustrations, book i., sec. 3. In the fifteenth edition of this excellent publication, with the history of the Craft appended, by the author of this work, the details of Free-masonry are brought down to the year 1841.

[2] 2 Peter iii., 8.

the reach of our actual investigation, can we be so blind and faithless as to conceive that it is all vacant and unemployed, when almost every optical improvement demonstrates, by new discoveries, the existence of worlds piled on worlds, too far remote for human art to measure?

These orbs were surely not made for ornament alone, but for use; and as they possess every requisite for the support of animal life, there can be no doubt, but they have been created for the residence of intelligent beings, of the same capacities, perhaps, as ourselves; probably of the same nature, and certainly intended for the same immortal destination. On these, or some of them, the Creator has bestowed his blessings from all eternity. They have been possessed of all the privileges we enjoy, millions of ages before this globe which we inhabit was reduced from nothing into its solid form: privileges, perhaps, superior to any we can boast, for who can limit the power of God to confer gifts upon his creatures? Amongst the most valuable of these was Speculative Masonry; for where there exist created beings, there must exist some knowledge of a Creator, and some principle of reverence to Him who can save and who can destroy. And Speculative Masonry is nothing else but a system of ethics, founded on the belief of a God, the creator, preserver, and redeemer; which inculcates a strict observance of the duties we owe to each other, inspires in the soul a veneration for the author of its being, and incites to the pure worship of the Creator.

It may, indeed, be replied, "If this be true, why is it not recorded in the Holy Scriptures?" These Books were witten, after the apostacy of man, with no other view than to promote his salvation, by explaining the nature of that transgression which introduced death into the world, and made all the posterity of Adam obnoxious to divine wrath; and pointing out the remedy for sin in the person of Jesus Christ. This being the chief end of Revelation, it would have added little to the furtherance of that grand object to have entered into metaphysical disquisitions on the nature and extent of God's works before the creation of man. The Scriptures, however, are not wholly silent on this head. They proclaim the

existence of God before the worlds were made;[3] and that Great Being himself declares, that "when the foundations of this globe were laid, the morning *stars* sang together, and all the *sons of God* shouted for joy."[4] The stars referred to in this passage are pre-existent worlds, and the sons of God are the angels of heaven. But to admit that our globe was the first-fruits of God's power, is to destroy our most valuable expectations: for this admission would deny to God the attribute of eternity, and deprive man of his faith and hope; for a Being could not be worshipped, with full confidence in his power to save to the uttermost, if he possessed any trait of imperfection.

There existed also another order of beings before the earth was created, who had once been angels of light, and were expelled the society of heaven for disobedience.[5] And this is a great and undeniable testimony of the pure existence of LIGHT and truth, and their determined opposition to darkness and error, in times too far remote for human calculation. The angels who kept their first estate, continually offer up their praises to the eternal I AM, in an unrestrained melody of "Holy, Holy, Holy Lord God Almighty, which WAS and IS and IS TO COME."[6] In such pure masonic employment were the angels engaged *before* the creation of the world; and in such employment will they be engaged to all eternity, augmented by that glorious assembly, who, having worshipped God on earth, shall be placed on the right hand of the Judge, in the great and terrible day of the Lord.

In the beginning of this material world, the great Creator sent forth his WORD, and called all things out of chaos into being.[7] He laid the foundations of this earth on such a solid basis, that they cannot be moved; he constructed the beautiful fabric of the universe without

[3] Hebrews i., 2; Psalm xciii., 2, &c. [4] Job xxxviii., 7.
[5] Jude 6, and Rev. xii., 9. [6] Revelations iv., 1.
[7] Maimonides says, "The world is like an immense animal, as Plato terms it, and it is impossible to have heavens without earth, or earth without heavens; for the earth, being the centre of the circumference of the heavens, and the heavens being the circumference encircling it on every side, where there is one there must be the other."

the assistance of *axe*, *hammer*, or *metal tool;* lighted, warmed, and ornamented as it is with all its luminous attendant orbs. His work was performed in six successive days, and the seventh was proclaimed an eternal sabbath. This division of time into seven parts does not imply that God possessed not the power of calling his works into immediate existence, but it affords a striking example of the WISDOM, STRENGTH, and BEAUTY resulting from a methodical arrangement of time and labour; and to impress on his creatures the propriety and necessity of apportioning one-seventh part of their time to the purposes of rest and devotion. Hence, in the sacred compacts between God and man, the seventh day was uniformly appointed to be kept holy, because, a public and external worship being instituted, a certain and specified time was necessary for its performance; and in the Mosaic dispensation, the seventh year was a year of rest; and each climateric, or the recurrence of seven times seven years, was celebrated by a solemn jubilee to the Lord.

On the first day God created light, to convince the future man that without light it is impossible to accomplish any beneficent or useful undertaking. On this day, the necessary division of *labour* and *refreshment* was made by the appointment of day and night. This light was created in the *eastern* part of the hemisphere, and was, according to Aquinas, *Lumen informe, quod quarto die formatum est.*[8]

On the second day, creation was expanded; the higher and lower regions of air were formed; the earth was surrounded with an atmosphere adapted to its nature and qualities, for the refraction and reflection of light, and for the preservation of animal life. The clouds, which are denominated the waters above the firmament, were appointed as vehicles to collect the vapours of the earth, and condense them into the form of fruitful and nourishing mists or showers, that it might bring forth its luxurious productions for the benefit of man.

On the third day the earth was separated from the waters, and filled with herbage fitted to the use of its intended inhabitants. When the all-powerful Word was

[8] Aq. Sum., p. i., q. 70, art. 1.

issued forth, plants and trees sprung up, in all their beauty and all their variety, from the majestic oak to the lowly *acacia*. The forests put forth their strength to afford shelter for quadrupeds as well as the feathered race, and timber for the future use of man. The hills and valleys displayed their exuberant herbage for nutriment to the animal creation; enlivened with ornamental flowers, whose fragrance perfumed the atmosphere, and heightened the ripening charms of Nature. Trees laden with fruit, or bursting into bloom, showed the all-provident care of a bounteous Creator, who brings every thing to maturity in its season, for the progressive use of his creatures.

The fourth day[9] was employed in the formation of the planets, which were placed in the heavens, glittering like the brilliant lustre of precious stones in a superb

[9] A question has arisen as to the length of time which each of these days occupied. The inquiry is invested with much interest, but from what data can we solve it? Geologists say, respecting the formation of chalk:—"*Many ages before man existed* animalcules were busied in tropical seas, in forming enormous coral reefs, which, in time, were worn down into powder by the action of the waves. That powder, laid in beds along the floor of the ocean, afterwards covered over with layers of mud and sand, formed the strata of chalk which we now see raised above the level of the sea, and operating as a natural filter and reservoir for supplying water for the use of the human inhabitants of the earth." (Chambers's Journal, 1843, p. 55.) The enormous length of time which is necessary to bring coal to perfection is another proof of the vast space which has elapsed since God said, "Let the dry land appear!" The Bishop of London says in his sermons:—"As we are not called upon by Scripture to admit, so neither are we required to deny the supposition that the matter without form and void, out of which this globe of earth was framed, may have consisted of the wrecks and relics of more ancient worlds, created and destroyed by the same Almighty power which called our world into being, and will one day cause it to pass away. Thus, while the Bible reveals to us the moral history and destiny of our race, and teaches us that man and other living things have been placed but a few thousand years upon the earth, the physical monuments of our globe bear witness to the same truth; and as astronomy unfolds to us myriads of worlds, not spoken of in the sacred records, geology in like manner proves, not by arguments drawn from analogy, but by the incontrovertible evidence of physical phenomena, that there were former conditions of our planet, separated from each other by vast intervals of time, during which this world was teeming with life, ere man, and the animals which are his contemporaries, had been called into being." A thousand years, in the sight of God, are but as one day. And what are thousands of thousands? The inquiry is too vast and too mysterious for human comprehension. We must believe and adore.

diadem, and in disposing the two great lights of heaven so as not only to promote the benefit and happiness of mankind, by the light and heat emanating from their beams, but to mark the progress of time, and to divide it into regular periods of days, months and years. These two great luminaries rule and govern the universe with such amazing regularity, that the returns of day and night, summer and winter, are precisely known, and the purposes of civil life answered to the utmost extent of human wants or wishes. The sun and moon, with the attendant planets which decorate our system, were formed at this late period of the creation to show that they are *created* beings, and not gods; that man, being apprized of this, might not fall into idolatry, by giving that honour to the creature which is due only to the Creator; for though the sun and moon are justly esteemed the two great lights of heaven, they are but instruments in the hands of God to convey his blessings to the world; and, if they be converted into objects of adoration, they become vehicles of the greatest darkness.

The sun rises in the *east* to open the day with a mild and genial influence, and all Nature rejoices in the appearance of his beams. He gains his meridian in the *south*, and shines with full strength upon the earth, invigorating animate and inanimate matter with the perfection of his ripening qualities. With declining strength he sets in the *west* to close the day, leaving mankind at rest from their accumulated and diversified labours. This is a proper type of the three most prominent stages in the life of man, infancy, manhood, and old age. The first stage is characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtue, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its power, and either conveys blessings or curses on all within the sphere of its influence. His strength decays at the approach of old age, his sun is setting in the west; and, enfeebled by sickness or bodily infirmity, death threatens to close his variegated day; and happy is he if the setting splendours of his sun gild

his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

This globe was yet without inhabitants to enjoy the bounties of its Creator;[10] for Providence did not form living creatures until nutriment was provided for their support; on the fifth day, therefore, the waters and the air were furnished with their scaly and their feathered inhabitants. When the Word was given, "Let the waters bring forth abundantly the moving creature that hath life," the ocean swelled with the accumulation of its new inhabitants, and all the monsters of the deep, suddenly bursting into life, and astonished at their own existence, pierced through the yielding element which enclosed them, and in trackless paths explored its copious recesses in search of nourishment and places of repose. The winged fowl at God's command rose into life; and all these creatures were ordered to replenish the waters and the earth with their respective species.

On the sixth day Creation was completed. The powerful Word was uttered, "Let the earth bring forth the living creature;" the earth, obedient to his command who made it, instantly yields cattle and creeping things, and beasts of every kind. Its bowels open; the lordly lion, the fierce tiger, the unwieldy elephant, the gigantic serpent, burst forth in full-grown strength; the timid animals scud to their hiding places. The wild beasts seek the forest; and there, deeply embosomed in its impervious recesses, bury themselves in shade and obscurity. Every creature instinctively seeks shelter and pro-

[10] An eastern romance, entitled Caherman Name, or Caherman's History, introduces that hero in conversation with the monstrous bird or griffin, Simurgh, who tells him that she had already lived to see the earth seven times filled with creatures, and seven times reduced to a perfect void; that the age of Adam would last seven thousand years; when the present race of men would be extinguished, and their place supplied by creatures of another form and more perfect nature, with whom the world would end. She declared that she had then seen twelve periods, each of seven thousand years, but was denied the knowledge of the term of her own existence. And Sadi, a Persian moralist of the first class, praises Providence for providing so bountifully for all his creatures, that "even the Simurgh, notwithstanding her immense size, finds, on the mountains of Kaf, sufficient for her sustenance." (Hale's Anal. Chron., vol. iv., p. 29.)

tection in its natural abodes, and all unite to proclaim the glory of their Creator by silent marks of gratitude and praise.

Still the magnificent structure of this universe, furnished with every requisite for ornament and use, was incomplete. It wanted a lord, endowed with power and dignified with reason, to hold all creatures in subjection. Last of all, therefore, God created man, and placed him on the earth, as Lord of the Creation; he gave him universal and unlimited dominion over every thing that moveth upon the earth; he endowed him with the use of speech, gave him an immortal soul, and, during the forty years[11] that he is supposed to have sojourned in Paradise, communicated to him every thing necessary to his happiness; explained to him the several works of the Creation, and pointed out to him the seventh day as a Sabbath, or a day peculiarly consecrated to the solemn purposes of rest and devotion. Thus finished, furnished, and decorated, the Almighty Architect reviewed His workmanship, and pronounced it GOOD; and then it was solemnly dedicated by the hallelujahs of heaven. The angelic host, in choral symphonies, welcomed Him to His throne in the Grand Lodge above, and all heaven rejoiced at the perfection of created things.

The seventh day was sanctified as an eternal Sabbath, because God rested on that day from the work of Creation. He did not *rest* in the commonly accepted sense of the word, from a sensation of weariness, because Omnipotence is not susceptible of the privations and sufferings attached to human nature in its degraded state; but that, from this example, man might be induced to appropriate one day in seven to rest and worship, and to keep up a perpetual remembrance of the division of time, and the events which took place at the creation of the world; for, before the invention of letters, some unequivocal institution was necessary, to prevent these important circumstances from being buried in oblivion.

Placed in the garden of Eden, Adam was made acquainted with the nature of his tenure, and taught, with the worship of his Maker, that science which is

[11] Some say forty; others a hundred years; and perhaps the latter would be the more probable date. (Vide Hale's Chron., vol. ii., p. 9.)

now termed Masonry. This constituted his chief happiness in Paradise, and was his only consolation after his unhappy fall. To increase his comforts, every other part of the Creation corresponded in a high degree with the superiority of his own mind. The whole compass of this material world was, indeed, before Adam's unhappy fall, infinitely nearer to immortality, and consequently, its progressive changes, in advancing to celestial perfection, would have been inconceivably less perceptible, and even attended with pleasure at every gradation; instead of those frightful appearances, heart-rending separations, and horrible convulsions by which every natural change is now accompanied and effected. Still the charms of Nature were exceeded by human dignity and grace. A companion was provided for the first man, in whom were united every perfection and every charm which can decorate her species; and thus, amongst the works of the Creation,

> "Two of far nobler shape, erect and tall
> Godlike erect, with native honour clad
> In naked majesty, seem'd lords of all:
> And worthy seem'd; for in their looks divine
> The image of their glorious Maker shone,
> Truth, wisdom, sanctitude severe and pure
> (Severe, but in true filial freedom placed),
> Whence true authority in men; though both
> Not equal, as their sex not equal seem'd:
> For contemplation he and valour form'd;
> For softness she and sweet attractive grace.
> Adam, the goodliest man of men since born
> His sons; the fairest of her daughters Eve."[12]

In this state, enjoying almost unlimited faculties of comprehension, the first created pair were the companions of angels, and in full communion with God. What wants, what wishes could remain to render the felicity of these favourites of heaven more perfect and complete? Enjoying every indulgence, and possessing every advantage of which their nature was capable, with promises and prospects of increasing happiness and boundless blessings; scarcely confined by any restraint, or, if restraint it may be termed, the most trifling possible; warned of their danger, guarded against temptation,

[12] Milt. Par. Lost, book 4.

encouraged by rewards, and alarmed by the denunciations of punishment, it can scarcely be conceived possible that even an angel of the highest order could be able to prevail on them, under all these awful sanctions, to forfeit the protection of their God, by a renunciation of the sanctity with which they were endowed. The state of perfection in which our first parents were created, with all the blessings they enjoyed in Paradise, were suspended on the observance of a single condition. The one only prohibition which was described as the test and confirmation of their happiness, proved the avenue to their misery; for as immortality was the promised reward of their obedience, so death was the threatened punishment of their sin. In this primitive state of purity our great progenitor lived, it is presumed, for some years, constantly employed in acts of gratitude and devotion to his Maker; the adoration of whom, as it was the end of his Creation, formed the principal delight of his existence.

The perfection in which Adam was created has been disputed by many authors, both ancient and modern; and some have ventured to pronounce that he, and his earliest posterity, were absolute savages, unendowed even with the gift of speech.

But Adam's knowledge was not of the confined nature which has been imagined, because God pronounced ALL his works, amongst which the Lord of the Creation was of course included, to be VERY GOOD. Now the expression *very good*, when used by a divine and perfectly intelligent Being, must certainly imply something more than an ordinary and comparative degree of knowledge. Adam was the work of God, and God's works cannot be charged with imperfection. Anatomists, in every age, make new discoveries which prove the excellence and perfection of the human *body:* but the *mind* is the noblest part of man, and it will scarcely be assumed that God would exhaust his gifts upon the body, and leave the mind barren and desolate. In Paradise he was the perfection of God's created works, because every thing was placed under his dominion; but it may be conjectured that after the fall, when the whole creation became deformed with sin, he might be changed from his original state, and lose a portion of that knowledge which he enjoyed in the immediate communication with God and

angels. He might, indeed, forfeit, with his purity, the inestimable gift of divine inspiration, but he would certainly retain a recollection of those degrees of knowledge which are within the compass of human capacity. Amongst the rest, or as a general designation, common to them all, he retained a perfect recollection of that speculative science which is now termed Free-masonry.

The happiness of our first parents in the garden of Eden was too profound, not to excite the envy of that malignant spirit,[13] who had been doomed to eternal punishment and despair; stimulated, as it was, by resentment against the Most High, whose favour he had for ever forfeited. With a view, therefore, of destroying the felicity of our progenitors, and through them of defeating man's obedience for ever, he assumed the form of a serpent, applied himself to the companion of Adam, and with plausible arguments and fair speeches succeeded in convincing her, that the prohibition of God was made with the selfish intention of monopolizing immortality and power;[14] and that instead of death being the result of disobedience, eternal life and ever-increasing happiness would be communicated, and man would assuredly become equally powerful with God himself. Seduced by these specious declarations, the mother of all Masons violated the sacred injunctions of God, and through her entreaties, Adam followed the pernicious example, and both miserably

[13] Dean, when speaking of the poetical fiction of winged dragons, as guardians of treasure, and protectors of female innocence, says, singularly enough, "the malevolent actions of the paradisiacal serpent had a colouring given by heathen mythologists diametrically opposite to the reality. The seducer of Eve is thus perversely termed the protector of maiden virtue; and the tempter, who induced her to pluck the forbidden fruit, is the guardian of the golden apples in the garden of the Hesperides. So powerful is the prince of this world to delude his victims." (Worsh. of Serp., p. 21.)

[14] "The most remarkable remembrance," says Dean, "of the power of the paradisiacal serpent is displayed in the position which he retains in Tartarus. A cunodracontic Cerberus guards the gates: serpents are coiled upon the chariot wheels of Proserpine; serpents pave the abyss of torment; and even serpents constitute the caduceus of Mercury, the talisman which he holds when he conveys the soul to Tartarus. The image of the serpent is stamped upon every mythological fable connected with the realms of Pluto. Is it not, then, probable, that, in the universal symbol of heathen idolatry we recognise the universal object of primitive worship—THE SERPENT OF PARADISE?"

fell from a state of innocence and purity, to experience all the bitter fruits of sin; toil and labour, misery and death.[15] On this unhappy dereliction from purity are founded some of those characteristic insignia of Masonry, which convey a lasting remembrance of our degenerate state, as well as the glorious promise of redemption. These TOKENS were unnecessary when man was in a state of perfection; but after the fall they were practised by Adam, and are considered as the *immovable landmarks* of the Order unto this day. The FIVE events attending this transgression and expulsion from Paradise; *viz.*, the *transgression*, *shame*, *sentence*, *prayer*, and *promise*, are distinguished among Masons by such significant tokens of *reverence*, *penitence*, *sympathy*, *fatigue*, and *faith*, that the unhappy consequences of the three former, as well as the *hope* derived to mankind from the two latter, can never be blotted from the recollection.

Expelled from Paradise, into a world cursed for their sake, our first parents must have sunk under the effects of this terrible change, if the PROMISE had not lent them support under the extremity of misery.[16] Their calamities were great, but FAITH and HOPE supplied them with fortitude to endure the penalty of their disobedience Their first object, on passing from ineffable light to temporary darkness, was to clothe themselves with the skins of beasts slain in sacrifice, according to the immediate command of God.

One grand principle of ancient Masonry was to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifices; typical of the one sacrifice of the Lamb without spot, as a propitiation for the sins of the whole

[15] The Talmudists and Cabalists believe the history of Adam and Eve was a fact, according to the recital; then, taking it allegorically, they continue. the serpent means carnal desire; that generally deceives the weakest part or matter, represented by Eve, who led Adam with her, that is, the mind; then they proceed to the protologic and moral, showing how much harm is done, and has been introduced into the world, from pursuing carnal pleasures and sensual appetites, and finally, on this they form the anagogic, that the serpent was Samael, an unclean evil spirit that spoke within her: in this way, the same text combines all the four meanings. (Concil. ii., 269.)

[16] Grotius (in Eccles. xxv., 15) observes—in capite serpentis vis maxime mali.

world. This was the animating idea which increased men's faith, wheresoever Masonry was practised; an idea which was never entirely obliterated, even amongst the idolatrous nations, by whom our science was most deplorably prostituted, and reduced to something worse than the shadow of its image. Hence Abel's sacrifice was more acceptable than that of Cain, because it was an animal sacrifice, and offered conformably to the divine appointment; while that of Cain, being unbloody, was an abomination, because it did not contain any reference to the atonement of Christ, without which all sacrifices and offerings were unacceptable to God: for "without shedding of blood there could be no remission,"[17] "for it is the blood that maketh atonement for the soul."[18] It was the object, therefore, of our ancient brethren to preserve, through the medium of our institution, a lively remembrance of the great object of their *faith* and *hope*, that the result might be pleasing to God, and produce an unfeigned *charity* to all mankind.

The wants and calls of Nature impelled our first parents to labour for their subsistence; and the inclemency of the seasons called for habitations to shelter them from heat and cold; from the scorching fervour of the meridian sun, and from the overwhelming influence of midnight damps, arising from mists and vapours with which the earth was watered. Here they cultivated the barren ground, and with infinite fatigue procured their daily food. Cheered by the divine goodness, however, and penetrated with gratitude and love to the great Father of Mercy, they never again deviated from the path of purity and devotion. The principles of Speculative Masonry, which had been communicated to Adam in Paradise, were never forsaken, even after having tasted the bitter fruit of the forbidden tree; and as his progeny increased, he communicated to them the divine precepts and injunctions which were enfolded in that pure and sublime science. When men became numerous upon the earth, the evil spirit of darkness was very busily engaged in the corruption of their morals; and succeeded in working up the malevolent passions in the heart of Cain, until he apostatized from Masonry, and slew his brother

[17] Hebrews ix., 22. [18] Leviticus xvii., 11.

Abel. God expostulated with the fratricide on the heinous nature of his sin, and justified himself from the imputation of being the author of evil; He pronounced an additional curse on Cain and his posterity, and declared that the ground should not henceforth yield to him its strength, though cultivated with the utmost labour and ingenuity. The principles, in which he had been educated, thus forsaken, he was banished from his kindred, and sent forth as a fugitive and a vagabond; protected, however, from personal violence, by a peculiar mark, which was acknowledged by all mankind.[19]

Being thus, by the mercy of God, protected from the summary vengeance of his fellow men, Cain migrated from the residence of his parents, as many of Adam's posterity had done before him, and planted a colony in the land of Nod. Here his race forsook every good and laudable pursuit, along with Masonry, and degenerated into every species of impurity and wickedness; though there were a few of his immediate descendants who retained so much virtue as to exert the faint remains of their masonic talents for the benefit of mankind. Thus Jabal, the sixth in descent from Cain, invented the use of tents; Jubal, his brother, invented music, and Tubal Cain, his half-brother, invented the art of forging or working metals. Here Cain, with the assistance of these artists, reduced the knowledge he had acquired from

[19] "This mark was a SIGN or TOKEN that no one should kill him. The ridiculous conjectures upon this point have been almost without number. Some imagine that God imprest a letter upon his forehead: and others have been so curious in their inquiries as to pretend to tell what the letter was. A letter of the word ABEL say some; the four letters of JEHOVAH say others; or a letter expressing his repentance, say a third sort of writers. There have been some that imagined that Abel's dog was appointed to go with him wherever he went, to warn people not to kill him; but this does not come up to the humour of a *mark* set upon Cain; and therefore other writers rather think his face and forehead were leprous; others that his mark was a wild aspect and terrible rolling eyes; others say that he was subject to a terrible trembling, so as to be scarcely able to get his food to his mouth; a notion taken from the LXX., who translate "fugitive and vagabond," στένων καὶ τρέμων. And there are some writers that have improved this conceit by adding that, wherever he went the earth shook and trembled round about him. But there is another notion of Cain's mark, as good as any of the rest, *viz.*, that he had a horn fixed on his forehead, to teach men to avoid him!" (Shuckford's Connect., book 1.)

Adam to practice, and constructed a city, which he named Hanoch, after his eldest son.[20]

The family of Cain lived in much fear of the rest of Adam's posterity, who they conjectured would revenge the death of Abel upon them when a favourable opportunity should present itself. Lamech was the first who endeavoured to remove their apprehensions, and proposed a fortification as the most certain means of safety. By his advice, Cain, with the assistance of Jabal and Tubal Cain, encompassed his city with walls, as a place of refuge, in case of interruption from the people around them. This city, being the first practical exertion of Operative Masonry, was necessarily ill-constructed, and probably worse defended. The habitations were merely tents or huts, which served, indeed, to shelter them from the inclemency of the seasons, but whose conveniences were little superior to the dens and caves which had hitherto been used as their places of domestic retreat. The only great advantage derived from the construction of this city was that of association, from which many important benefits resulted. The blessings of superior civilization might ensue, in a well-regulated commonwealth, from a union of interests and a reciprocity of benefits: which could never be obtained while men depended on their own isolated exertions for the necessaries of life; and existed, if not in absolute enmity with all others of their species, at least without the conviction that each occasional companion or associate was a firm and constant friend. And if, in this solitary mode of living, the duty of laying up stores of provision and comfort for the winter were neglected, in that inclement season the

[20] "The invention of building is by Moses attributed to Cain and his issue: for it is certain he must have had many hands to join with him when he built the first city. But in what year, or rather century of his life this was done, we are not informed; only we have reason to judge that he lived as many years as his brother Seth, which were 912; and he might build this city, such as it was, in any part of his time after his son's birth, agreeably to the Mosaical history. We may suppose, therefore, that he did it when he was about seven or eight hundred years old, and had seen seven or eight generations descended from him; each of which was in such numbers increased, as was not only sufficient to build it, but to inhabit and defend it. In so much time, all the arts might easily be invented which were requisite to such an undertaking." (Cumb. Sanch.)

improvident iudividual must inevitably perish with cold and hunger; unless, with the strong arm of violence and injustice, he wrested the miserable pittance from his more provident neighbour. This, we are assured by Diodorus Siculus'[21] was frequently the case; and hence, homicide was very common among the antediluvians, and was the particular species of violence which elicited the wrath of God to sweep them from the earth.

But by the formation of a society or compact, in which the bond was mutual security, these evils might have been prevented; the social virtues of the heart might display themselves, traces of civil government might be visible, to restrain the impetuosity of human passion; and some notions of the moral government of the universe, by a Superior Being, become impressed upon their minds, and possess a genial influence on their morals. Unfortunately the commonwealth of Hanoch enjoyed but few of these benefits, from a want of regularity in its founder. Rough and inhospitable himself, his posterity were fierce and ungovernable, and more distinguished by violence and licentiousness than peace and social order. They had either forgotten God, or were wilfully disposed to act in direct opposition to his commands. Their hostility to the divine Author of their being announces the decay of Primitive Masonry amongst them; and their subsequent degeneracy shews how the human heart may be debased, when divested of these true principles, which so strongly stimulate to virtue and holiness.

After this public renunciation of God's laws, vice rapidly increased, until it brought on man's destruction. Lamech, who appears to have possessed great influence in the city of Hanoch, introduced the evil of bigamy; and the effects of his example increased to such a degree, that, before the Flood, there existed amongst his posterity an indiscriminate community of wives, as well as a bestial intercourse with each other.[22] Holy Scripture has not recorded their monstrous enormities: and as Masonry was at length wholly given up by this race, I return to the line of Seth, amongst whom it was yet cultivated, and its precepts obeyed.

Seth, the son of Adam, was educated by his father in

[21] Lib. 1. [22] Euseb. Eccl. Hist., l. i., c. 2.

the strictest principles of piety and devotion; and when he arrived at years of maturity was admitted to a participation in the mysteries of Masonry, to which study he applied himself with the most diligent assiduity. The progress he made in this science is fully demonstrated by the purity of his life. Associating with himself the most virtuous men of his age, they formed lodges, and discussed the great principles of Masonry with FREEDOM, FERVENCY, and ZEAL. These Masons, in a few centuries, made such progress in the science, that they received from their contemporaries the appellation of SONS OF LIGHT, or SONS OF GOD. Their system of Masonry was purely theological: its illustrations explained the nature and attributes of God, the creation of the world, and the unhappy fall of man. It pointed out the difference between moral good and evil, and compared the happiness of Paradise with the pain, disease, and misery of this wretched world; that the mind might be incited to avoid a much greater punishment, and aspire to the enjoyment of a much higher degree of happiness in a future state. It inculcated the precepts of religion, and the necessity of divine worship; the sanctification of the seventh day, with other particulars which every Mason is acquainted with, who is master of our inimitable Fellow Craft's Lecture.

From general illustrations of God's attributes, these indefatigable Masons proceeded to the study and investigation of God's created works. Of these, the celestial orbs appeared the most prominent and splendid, and were, therefore, contemplated with an eagerness of research which produced the most important results. The rudiments of ASTRONOMY were not only formed in these early ages, but the science was carried to some degree of perfection; and certainly inspired a sublime idea of that glorious Being, who could create and govern so vast and complicated a machine.

The Jewish Rabbins, in describing the holiness of this race while engaged in these pursuits, present to the view a true and beautiful picture of the results of Masonry, when practised in its native purity. Separated, by the divine economy, from the rebellious race of Cain, they preserved the primitive sanctity of their progenitors until about the year of the world 500. Their occupations

were purely spiritual, for they lived almost solely on the spontaneous productions of Nature. The laws and motions of the celestial bodies constituted their chief study, and their usual amusement consisted in singing of psalms to God. Endued with that benign principle which we term CHARITY, the passions of envy, hatred, and revenge found no place amongst them; injustice and deceit were banished from their society; sincerity and plain-dealing were their distinguishing characteristics; and they lived, daily ripening for that state which is *enlightened* by the presence of God for evermore. To the purity of these SONS OF GOD, our most excellent patron, St. John the Evangelist, compared that of the Christian converts. He addresses them by the same appellation, and contrasts their conduct with that of the wicked, whom he compares with the unrighteous race of Cain.[28]

Seth continued to preside over these sacred assemblies until the time of Enoch; and finding that the spirit of God was in that highly favoured individual, and that he excelled his brethren in wisdom and knowledge, he installed him Grand Superintendent in his stead; happy to leave the science under the direction of so excellent a protector.

[28] 1st Ep. iii., 1–12.

PERIOD II.

CHAPTER III.

On the Origin of the Arts and Sciences.

It has been already explained that Masonry is divided into two distinct parts, OPERATIVE and SPECULATIVE; the latter and most noble portion of which declined amongst the descendants of Ham and Japheth, when they renounced the worship of the true God, and degenerated into idolatry. They cherished, however, the former division, amidst all the fluctuations of their fortune, and diversities of modes of faith and worship. The corruptions which gradually debased the moral principle in man, did not check his ardour in the pursuit of science, or restrain the avidity with which he cultivated wisdom, and the love of every useful art. The Egyptians were celebrated for geometry, the Phœnicians for the perfection of their arithmetical calculations, the Chaldeans for their knowledge of astronomy, and the Cretans for music.

The Island of Crete, which was planted in the ages anterior to Abraham, so far excelled in the cultivation of the fine arts, that men of learning and research, from other countries, visited this people to reap the benefit of their improvements.[1] Under the patronage and genial encouragement of their kings, they excelled not only in music, but also in medicine, and the arts of civil and social life;[2] they carried the art of working in brass and metals to a greater perfection than any nation had done before them;[3] they communicated their knowledge very freely to other nations who applied for it, and even appointed public teachers, whose office was to preserve their

[1] Diog. Laert. [2] Diodor. Sicul. [3] Zenop. de Institut. Cyri.

acquirements pure and free from sophisticated adulterations. These teachers were appointed by an edict of the state, and heavy penalties were denounced upon any person who should attempt to give instruction in the sciences without this authority.[4]

Yet, even when mankind had degenerated into perfect religious indifference, and would scarcely acknowledge that God was the supreme architect of the world, or of the human structure, but deduced the original of all things from a fortuitous concourse of atoms, they still encouraged the fine arts, and advanced them to a high degree of perfection. Hence the age of Augustus, the most dark and ambiguous with respect to religion, was esteemed the brightest era of time with respect to the extent of human learning, and the perfection of human science.

THE SEVEN LIBERAL SCIENCES,

Originally invented by Masons,[5] were transmitted almost solely through their indefatigable zeal, before the invention of printing. These sciences were much cultivated by the idolatrous nations, though they erred in not applying their attainments to the knowledge and worship of the Supreme Creator and Governor of the world, which is the only true end of every scientific pursuit. The study of the seven liberal sciences constituted the

[4] Thus Prometheus was condemned for inculcating the art of forging metals, without being duly invested with authority from the deputies legally appointed to grant it. (Plato in Protag.) He was pronounced a seducer of the people, and suffered banishment for violating the laws of his country.

[5] A Record, which is preserved in the Bodleian Library, and was written about the latter end of the fifteenth century, thus particularizes the arts invented by Masons.

"*Quest.* Whatte artes haveth the Maçonnes techedde mankynde?

"*Answ.* The artes, Agricultura, Architectura, Astronomia, Geometri, Numeres, Musica, Poesie, Kymistrye, Governmente, and Relygyonne.

"*Quest.* Howe commethe Maçonnes more teachers than odher menne?

"*Answ.* The hemselfe haveth alleine in arte of fyndynge newe artes, whyche arte the ffyrste Maçonnes receaved from Godde; by the whyche they fyndethe whatte artes hem plesethe; and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce."

usual course of instruction prescribed by philosophers for the higher classes of mankind, and this course was termed encyclopædia, or instruction in a cycle.[6]

The high antiquity of these and other philosophical attainments, shews the avidity with which our ancient brethren pursued knowledge, even after they had deviated from the true worship of God. To trace these sciences back to their original may be counted an adventurous task; but if, amidst the doubtful evidence which remains of these times, we find strong presumptive proof that they were in the exclusive possession of Masons in the most early ages of the world, it will shew that Masonry is not a negative institution, but that it is of some actual benefit to mankind.

GRAMMAR

"Teaches the proper arrangement of words, according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage."[7]

It is highly probable that there existed a great variety of dialects before the Flood, which would cause some general elements to be both useful and necessary for a beneficial intercourse amongst mankind. The migration of Cain into distant parts would separate his family from the rest of the world for some ages; and the exclusive pursuits in which they were engaged would materially alter the original language: for new wants and new acquirements would demand new names and phrases, which, being adopted from fancy or accident, would in a

[6] The professors of the spurious Free-masonry, it must be admitted, were the most perfectly acquainted with the pursuits of human science. Dr. Willet says, "The heathen were the first inventors of almost all human arts; as Socrates, Plato, Aristotle, of philosophy; Euclid, Archimedes, Ptolmæus, of the mathematics; Isocrates, Demosthenes, Cicero, of rhetoric; Homer, Pindarus, Virgil, of poetry; Herodotus, Thucydides, Livius, of history. *Now*, none of these professions are to be found among the pagans and infidels, but they flourish only among Christians. The learned books and writings of Justin Martyr, Tertullian, Clemens Alexandrinus, Origen, Arnobius, Lactantius, Cyprian, Hierom, Augustine, with the rest, do evidently shew how the spoils of Egypt are now possessed only by the people of God.' (Hexapla in Exod., p. 165.)

[7] Lect. of Masonry. Vide Preston's "Illustrations."

few years change the character of the language altogether. The same causes would produce an alteration in the language of every tribe which lived separate from the general settlement of Adam; and repeated migrations doubtless took place, even during the life-time of that patriarch, from the rapid increase of the human race, under the advantages of antediluvian longevity, which, without intercourse, must, of necessity, produce so many radical changes in the primitive language, as to fill the world with new and different dialects, as infinite as the numerous tribes who might plant colonies in every part of the habitable globe.

Before the time of Enoch, neighbouring tribes had established a social intercourse with each other, which, by the invention of boats, might in some cases be extended to a considerable distance over the sea, having for its basis mutual wants and mutual conveniences. This intercourse rendered some simple medium necessary for the better interpretation of strange languages. An object so desirable became the universal study; and it was at length effected by Enoch, who invented an alphabet to perpetuate sounds, and with it adopted some general rules for fixing the character of language; and this was grammar, which had, indeed, been long used before such a science was actually known in its proper and specific form. Its essence was coeval with language; for the use of speech includes the art of arranging words in such order as to convey an intelligible meaning. The invention of letters would naturally inspire the idea of converting this faculty into a science; and hence its most simple elements may be ascribed to Enoch.

This alphabet acquiring increased accessions of grammatical improvement before the translation of Enoch, was committed by that excellent Patriarch to Methusaleh, and by him to Noah, with whom it survived the Flood, and was transmitted by him and his sons to all the generations of the world. Noah carried his alphabet to China, where, in the hands of a jealous and suspicious people, it underwent changes without improvement. With the descendants of Shem, it continued to improve, until it arrived at the perfection which the Hebrew dialect so early attained. The Persian language was

founded by his son Elam, and is evidently a dialect of the Hebrew. The thirteen sons of Joktan carried the same language and alphabet into Arabia, where, unpossessed of literary genius, its inhabitants suffered it to assume a new character, which, though nervous and bold, retained its original simplicity. This was the dialect in which the Book of Job is said to have been written. By Ham and his son Mizraim, this alphabet was conveyed to Egypt, whose philosophers and priests, in process of time, substituted hieroglyphical for alphabetical characters, that their attainments might be kept secret from the mass of mankind.[8] The Egyptian Cadmus, improving upon the general principles of alphabetical knowledge, conceived the idea of adapting an alphabet peculiar to the characteristic principles of every distinct language. He introduced a new alphabet, consisting of sixteen letters, into Greece, and for this reason is considered by many as the inventor of letters. The descendants of Japheth carried the same alphabet and the same language into the more remote parts of the world, varying into different shades, as new tribes were formed, and fresh migrations emanated from the colonies planted by the parent stock.[9]

After the invention of letters, it would not be long before the difference between substances and qualities, action and passion, &c., would be marked by some peculiar designation, and this, improving into a system, would define the precise limits of every national language, and an unerring standard would be produced, by which the inequalities of a wild or barbarous dialect might be reduced into symmetry and order.

[8] Although the alphabet published by Champollion contained only 134 hieroglyphical characters, which are, strictly speaking, phonetic, yet, he has found out the real meaning and import of 730 more signs, some of which are symbolical, and others figurative; so that the whole number of all hieroglyphical characters, of every description, amounts to 864. Some of these are from birds, beasts, fishes, insects, pat s of the human body, celestial appearances, geometrical figures, tools and instruments of trade, &c., &c." (Spineto, Lect. 3.)

[9] "The Greek, the Latin, and the Sanscrit languages," says Sir W. Jones, "bear so great a resemblance to each other, that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists." (Asiat. Researches, vol. i.)

RHETORIC.

"Rhetoric teaches us to speak copiously and fluently on any subject; not merely with propriety alone, but with all the advantages of force and elegance: wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud."

LOGIC.

"Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led from one gradation to another, till the point in question is finally determined."[10]

Rhetoric, according to Aristotle, is a kind of scion growing out of logic;[11] and these are correspondent the one to the other.[12] Like grammar, they naturally spring from language: for the rudest savages will use different powers of language to express love and hatred; accusation, persuasion, or defence. Hence these sciences existed in the very first ages, unrestricted by rule or method, and governed only by the passions and affections of those who used them. Primitive argumentation was rude and unembellished, and directed solely to the purpose in view. A striking instance of this is exhibited in Cain's defence against the accusation of God. At first he sternly denies any knowledge of the fate of his brother; but to qualify this bold falsehood, he resorts to subterfuge: "Am I my brother's keeper?" When his sentence is pronounced, he endeavours, by a subdued language, to awaken the pity of his Judge, in mitigation of punishment: "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me."[13] Another specimen of this sort of rhetoric occurs in the address of Lamech to his wives; and these are sufficient to show the originality of these sciences. The invention of letters might lend an assisting hand to their improve-

[10] Mas. Lect.
[11] Rhet. l. i., c. 2.
[12] Ibid. l. i., c. 1.
[13] Gen. iv., 13, 14.

ment; but it was not until many other refinements were introduced into the world, that they were arranged into the form of regular systems, and governed by specific laws.

These sciences were much cultivated by the early Masons, and vigorous efforts were made, in every age, to attain superior excellence in those acquirements which conveyed a decided superiority over the passions of men. By the practice of these sciences, Thoth, the son of Mizraim, acquired much of his celebrity: for he was an able rhetorician; and even received the appellation of Hermes for his superior skill in logical disquisitions.[14] The persuasive eloquence of Abraham was celebrated throughout the world; and, from the specimen recorded by Moses,[15] his fame was not undeserved. In this respect, Aaron is spoken of in terms of high commendation by God himself;[16] and hence we may deduce that these sciences were already recognized, and reduced, at least, to an elementary form.

ARITHMETIC.

"Arithmetic teaches the powers and properties of numbers, which is variously effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered."[17]

This science, according to Gale,[18] had its origin with God himself; because the first computation of time is made by the Deity at the creation.[19]

Some authors are of opinion that, in the first ages of the world, arithmetic proceeded no farther than counting the fingers of the left hand, which was the *ne plus ultra* of notation; and here it remained without any advances for many centuries; and that even at the time of the Odyssey it had scarcely advanced further; for Proteus is there said to number his herd by *fives*. But surely this reasoning is very insufficient; for if a sabbath was instituted at the creation, and a day of rest was ordained to succeed every six days of labour, it must be admitted

[14] Tertul. de Cor. Fest.
[15] Gen. xviii., 23, *ad fin.*
[16] Exod. iv., 14.
[17] Mas. Lect.
[18] Court of the Gentiles.
[19] Gen. ii., 2, 3.

that Adam was acquainted with the art of numbering by *sevens;* and as there existed no visible objects to guide and assist him in this calculation, it must have been effected by the exercise of his reason and ingenuity. And if this conjecture be true, it may be reasonably supposed that his knowledge of this science extended much farther. The computations, as we are assured from the only legitimate source of information which we possess respecting the knowledge of those very remote ages, were similar to the mode in use at this day; *viz.*, by *tens;* and of this we have a very satisfactory evidence in the prophecy of Enoch: "Behold, the Lord cometh with *ten thousand* of his saints," &c.[20] The construction of the Ark, according to certain specified dimensions, proves that Noah was acquainted with the more abstruse calculations attached to space and symmetry.

It may be generally asserted that wheresoever Masons were congregated for any particular purpose, there arithmetic was known and practised. The proportions of an edifice could not be correctly ascertained without a knowledge of figures; and calculations could not be effected without the aid of arithmetic. Besides, as the riches of mankind consisted, in those early times, of flocks and herds, some knowledge of numbers was absolutely necessary to form a standard of comparative wealth, by which the strength or power of a particular tribe could alone be estimated.

After the flood we find arithmetic much cultivated; and the patriarch Abraham eminently distinguished for a competent knowledge of this science, which he taught, in conjunction with other illuminated attainments, to his family and friends.[21]

Abraham introduced arithmetic as a science into Egypt, and the philosophers were so fully impressed

[20] Jude 14.

[21] His calculation of just men, proposed to the Almighty as a test or condition on which was to be suspended the safety of Sodom, and the rest of the cities threatened with destruction, was made by *tens;* and the same method prevailed amongst the relations of Abraham when they delivered Rebekka as the wife of Isaac; they prayed that she might be the mother of thousands of millions; which shews that this science had, at that time, attained full perfection in one of its component parts; for no better method has been since devised of expressing an infinitely extended notation.

with its transcendant advantages, as to make it an object of incessant application. They blended it with the mysteries of their religion and politics, and in after-ages their general elucidations were effected by the assistance of arithmetic. From Egypt it spread to other parts of the world; and Pythagoras, who investigated its properties with a more than common assiduity, pronounced it to be an attainment more than human, and publicly asserted, that a knowledge of numbers was a knowledge of God.

GEOMETRY.

"Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid."[22]

According to Josephus, geometry was known to the antediluvians. "Providence," says he, "found it necessary, for the promotion of virtue, and for cultivating the study and improvement of astronomy and geometry, to give a long date to the life of man; for, agreeably to the computation of the great year, no less a space of time than six hundred years was required for making accurate experiments in those sciences."[23] As geometry is a science on which all others depend, this conjecture of the Jewish historian is undoubtedly correct; for Cain could scarcely practise architecture with any degree of success without the aid of geometry; nor could he apply himself to apportion and divide the land of Nod amongst his children,[24] had he not possessed some knowledge of this fundamental science.

After the Flood we have positive evidence of the use to which these sciences were applied. Not to mention the negative proofs displayed in those gigantic monuments erected by the most ancient inhabitants of the post-diluvian world; the old constitutions of Masonry affirm that Abraham was an eminent geometrician, and communicated this science to the *free-born* only.

Diodorus, Proclus, and others, attributed the invention of geometry to the Operative Masons of Egypt, under the direction of Mizraim and Thoth. It is certain that the early Egyptians were well versed in this science,

[22] Mas. Lect. [23] Ant., l. i., c. 4. [24] Ibid., l. i., c. 3.

which they applied to astronomy and all the liberal arts. They found it particularly serviceable in ascertaining the situation of landmarks, which formed the boundaries of their respective estates, usually obliterated and destroyed by the annual inundations of the river Nile.

Herodotus records the practice of geometry in the reign of Sesostris, to whom, indeed, he attributes the invention of this science. "Sesostris," says this historian, "made a regular distribution of the lands of Egypt He assigned to every Egyptian a square piece of ground and his revenues were drawn from the rent which every individual annually paid him. Whoever was a sufferer by the inundation of the Nile was permitted to make the king acquainted with his loss. Certain officers were appointed to inquire into the particulars of the injury, that no man might be taxed beyond his ability. It may not be improbable to suppose," adds Herodotus, "that this was the origin of geometry."[25]

"The study of geometry among the Egyptians, owed its original to necessity; for the river Nile being swelled with the showers falling in Ethiopia, and thence annually overflowing the country of Egypt, and by its violence overturning all the marks they had to distinguish their lands, made it necessary for them, upon every abatement of the flood, to survey their lands, to find out every one his own by the quantity of the ground upon the survey; the necessity of which put them upon a more diligent inquiry into that study, that thereby they might attain to some exactness in that which was to be of such necessary, constant, and perpetual use."[26]

The precise description of the Promised Land, which was surveyed and marked out by unequivocal boundary-lines, proves Moses to have had a mathematical knowledge, which was a part of the learning of the Egyptians in which he was skilled.[27]

Pythagoras, who introduced Masonry into England, was taught the elements of geometry in Egypt,[28] which he

[25] Beloe, Euterp.

[26] Orig. Sac., book ii., c. 2.

[27] Cumb. Orig., Tract 3.

[28] We learn from Diodorus Siculus, that the ancient poets and philosophers resorted to Egypt for the purpose of learning their laws, and acquiring every species of useful knowledge from that people. (Euseb. Præp. Evan., l. 10.)

reduced to a regular science, on fixed and certain principles. He taught that a geometric *point* corresponded with a *unit* in arithmetic; a *line* with *two;* a *superficies* with *three*, and a *solid* with *four*. A principle still preserved amongst Masons, and inculcated in the second lecture.

"After Pythagoras, geometry became the darling study of the Greeks; and their learned men applied its principles to mechanical purposes in general, as well as to operations in stone or brick. And as Masonry kept pace with geometry, so many lodges appeared, especially in the Grecian republics, where liberty, trade, and learning flourished; as at Sicyon, Athens, Corinth, and the cities of Ionia, till they perfected their beautiful *Doric*, *Ionic*, and *Corinthian* orders. From this time we date the strict union between the *free* and *accepted* Masons, which has subsisted ever since in all regular lodges."[29]

Plato entertained so exalted an opinion of geometry, that he inscribed on the portal of his school, "Let no one ignorant of geometry enter here;" thus making geometry an introduction to the study of philosophy.

Euclid, a zealous and indefatigable Mason, applied himself sedulously to the exclusive study of this science. He collected all the existing works of ancient mathematicians; reduced geometry into order and regularity; and brought it to a degree of perfection, which has been exceeded only by a truly masonic genius of our own nation, whose modesty declined the laurels which his merits entitled him to wear; and the illustrious name of Sir Isaac Newton will elicit the admiration of mankind so long as Nature follows her accustomed course, and the frame of this world is governed by her laws.

Under this head may be properly classed the science of architecture, which is "the art of building edifices proper for habitation or defence. Although architecture, in its utmost latitude, may be defined a mathematical science, containing rules for designing and raising all sorts of structures, according to geometrical proportion, yet, in its ordinary acceptation, it is applied only to the construction of such buildings as are necessary for the purposes of civil life."[30] It is divided into three parts:

[29] Anderson's Hist. of Masonry, edit. 1784, p. 41. [30] Mas. Lect.

civil architecture, military architecture, or fortification, and naval architecture, or ship-building.[31] As the former of these divisions appears more intimately connected with Masonry, as an institution of peace, harmony and brotherly love, I shall confine my brief notices exclusively to it.

Civil architecture, we certainly know, was practised before the Flood, though we are ignorant of the precise nature of their buildings, as the Flood destroyed every antediluvial monument, except one of the pillars of Enoch. We have positive evidence, from the Books of Moses, that Jabel built tents, and afterwards, probably, Cain built a city: for, "in the space of nine hundred years assigned to his life, he might live with, and make use of, to build his city, those whom Sanchoniatho names in the fifth and seventh generations from Protogonus; viz., in the fifth, Memrumus, who also in Greek is called Hypsuranius. He made houses about Palætyrus, compassed and covered with ordinary reeds, rushes, and the paper-reed. In his seventh generation, he puts Chrysor, whom he affirms to be the Hephaistus of the Greeks, and the Latin Vulcanus, and his brother, the inventor of bricks, tiles, and walls. These men joined together will easily do all that belongs to the building of one or many cities."[32]

Very early after the Flood, architecture was considerably advanced. The most noble monuments of antiquity, the pyramids,[33] obelisks, and the gigantic

[31] Naval architecture appears to have been practised before the Flood; and originated in the use of shapeless masses of floating timber, of sufficient buoyancy to sustain the weight of the adventurous individual who possessed the courage to entrust himself to such a frail and uncertain support. In the fourth century of the world, a great-grandson of Cain, as we are informed by an ancient writer, projected the design of crossing rivers by means of rafts. His first effort was simply to fell a tree, lop its branches, and cast the trunk into the water, on which he committed himself to the mercy of the waves and currents. This rude and dangerous navigation was improved by Tubal Cain, who invented the axe and other iron tools. He constructed a slight boat or canoe for the purpose of fishing, and is said to have been the first man who actually sailed.

[32] Cumb. Sanch., p. 230.

[33] For a description of the pyramids, &c., consult the new edition of the History of Initiation.

Sphynx,[34] added to those mighty efforts of human genius displayed in the Tower of Babel, the wonders of the city of Babylon, the Egyptian labyrinth, &c., assure us of the great perfection to which this science was carried in the most early ages of the world. The primitive inhabitants of Ethiopia, who received their knowledge of Masonry from Cush, the grandson of Noah, erected monuments of art which remain to this day.[35]

MUSIC.

"Music teaches the art of forming concords so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportions between them by numbers."[36]

Music, the next in order of the seven liberal sciences, was successfully cultivated by the idolatrous nations, as well as the true worshippers of God, and has been a general masonic pursuit from the time of its invention in the most early ages. This science was practised before the Flood; for Moses informs us that Jubal, the son of Lamech, "was the father of all such as handle the harp and organ:"[37] and this is all we know, with any degree of certainty, of the origin and use of musical instruments before the Flood. Thoth or Hermes is said,

[34] This monstrous statue, formed with a virgin's head and a lion's body, was symbolical of the overflowing of the Nile, which happened when the sun was in the signs of Leo and Virgo. It had its name from this circumstance; for the word *sphynx*, in the Chaldean language, signifies to overflow. This monument of Egyptian assiduity, which will exist as long as the world shall endure, was cut out of a solid rock, and intended as a sepulchre for King Amasis.

[35] Bruce tells us of obelisks, pillars, and prodigious fragments of colossal statues of the Dog Star, which are of the highest antiquity, and are still to be seen in this country: and adds, that, "the Cushites, with unparalleled industry, and with instruments utterly unknown to us, formed to themselves commodious yet wonderful habitations, in the heart of mountains of granite and marble, which remain entire in great numbers to this day, and promise to do so till the consummation of all things."

[36] Mas. Lect. [37] Gen. iv., 21.

by Apollodorus, to have invented music.[38] His invention of the lyre was the effect of accident. Striking his foot against a dead tortoise, on the banks of the Nile, whose cartilages were distended across the shell, and dried by the heat of the sun, the concussion produced a distinct and continuous sound. Impressed with this idea, he constructed an instrument in the form of a tortoise, and strung it with the dried sinews of animals.[39] This instrument consisted of three strings; to improve which, Apollo (who was cotemporary with Hermes, for he is said to be the Phut of Moses, and was esteemed the most able musician of antiquity) added a fourth; a fifth was added by Corebus; a sixth by Hiagnus; a seventh by Terpander; and Pythagoras increased the number of strings to eight, and practised the method of tuning diatonically. This great man afterwards made an instrument with fifteen strings, which completed the double octave, and his system became at length distinguished by the appellation of the Pythagorean System. In process of time, the system was perfected by the introduction of the Chromatic and Enharmonic Scales; the former by Timotheus, and the latter by Olympus.[40]

The extraordinary effects produced by music on the passions of men in ancient times caused it to be much used in religious ceremonies. From Egypt the science was carried by the children of Israel into Canaan; and so attached were they to it, that every rite of their worship was accompanied with music. The priests were necessarily musicians; and the assistance of a musical instrument was a usual accompaniment to the delivery of prophecies, to express more feelingly the

[38] "No one person ought to be strictly called the inventor of an art which seems to be natural to, and coeval with, the human species; but the Egyptian Mercury is, without doubt, entitled to the praise of having made striking improvements in music, as well as of having advanced, in various respects, the civilization of the people, whose government was chiefly committed to his charge." (Morison.)

[39] Apollodorus.

[40] Eusebius relates (de Præp. Evan., l. 2, c. 1) that Osiris, when he travelled about the world to plant colonies and civilize mankind, had with him as companions, Apollo and Pan, as well as nine Virgins, so celebrated for their respective talents as to be afterwards termed, in Greece, the Nine Muses, because of the sweetness of their voices and instruments

sentiment of joy or terror which they were intended to inspire.

The ancient Lodges of Free-masons, whether congregated on the highest of hills or in the lowest of valleys, were opened and closed, as we have reason to believe, with solemn music, as well as solemn prayer; and at the dedication of King Solomon's Temple, as we are informed by Josephus, there were present twenty thousand musicians.

At this day, our meetings, dignified by literary research and scientific illustration, are enlivened by the enchanting power of music, which lends a portion of refinement to our more social and relaxed pursuits, and adds a charm to Masonry, which leaves no sting behind.

ASTRONOMY.

"Astronomy is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages—the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies: by it we learn the use of the globes, the system of the world, and the preliminary law of Nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation trace the Glorious Author by his works."[41]

Philosophy and astronomy, as we learn from Strabo, were cultivated by the Egyptians,[42] who kept their mysteries secret from all but the initiated; this practice they derived from Thoth, their second monarch, whose

[41] Mas. Lect.

[42] "The orders and motions of the stars," says Diodorus, "are observed at least as industriously by the Egyptians as by any other people whatever; and they keep records of the motions of each for an incredible number of years; the study of this science having been, from the remotest times, an object of national ambition with them. They have also most punctually observed the motions and periods and stations of the planets, as well as the power which they possess with respect to the nativities of animals, and what good or evil influences they exert; and, they frequently foretell what is to happen to a man throughout his life; and not uncommonly predict a failure of crops or an abundance, and the occurrence of epidemic diseases among men or beasts. They foresee, also, earthquakes and floods, and the appearance of comets, and a variety of other things which appear impossible to the multitude."

wisdom exalted him to the confidence of his grandfather, Ham. Now, as Egypt is one of the most ancient nations in the world of which we have any authentic records, to Egypt we must look for the early perfection of many sciences which have not been noticed in the Mosaic Records.

The science of astronomy was certainly invented by the posterity of Seth, though the Jewish Rabbins insist that it was revealed to Adam by God himself. Josephus does not sanction this hypothesis: he merely observes:—"That the children of Seth were the first persons who studied the motions and influences of the heavenly bodies."[43] But Eupolemus absolutely ascribes the invention of astronomy to Enoch:[44] and it is thought, from an observation of Josephus, that the antediluvians were acquainted with the grand period of six hundred years, in which the heavenly bodies return to the same relative situation.

Shuckford says:—"Noah must be well apprized of the usefulness of this study, having lived six hundred years before the Flood; and he was, without doubt, well acquainted with all the Arts of life that had been invented in the first world; and this, of observing the stars, had been one of them; so that he could not only apprize his children of the necessity of, but also put them into some method of, prosecuting those studies."[45]

After the Flood, therefore, the line of Ham were by no means ignorant of this science; on the contrary, the Phœnicians and Egyptians attained a very early knowledge of the planets as distinct from the stars; and even arranged the clusters of stars into constellations, by which they are in the present day distinguished.[46]

Chronologers tell us, that the first celestial observations after the Flood were made immediately subsequent to the erection of the Tower of Babel; and this seems to be

[43] Ant., l. 1, c. 3.
[44] Euseb. Præp. Evan., l. 9, c. 17.
[45] Con. Bk., 6.
[46] Thus Cronus, or Ham, was consecrated into the planet Saturn. (Euseb. de Præp., l. 1, c. 10.) Thoth, or Athothes, was consecrated into Mercury. (Erat. Cat., c. 23.) The bodies, according to Plutarch, of Osiris, Isis, Typhon, &c., were worshipped on earth, and their souls shone as the stars in heaven. Isis was called the Dog-star; Orus appeared in the constellation known by the name of Orion, and Typhon in Ursa Major. (De Isid.)

confirmed by what Porphyry tells us, that when Alexander took Babylon, he found in that city astronomical observations for nineteen hundred and three years; and this brings them within fifteen years of the building of Babel.[47]

"Berosus, who collected the ancient Chaldean monuments, and published treatises of their astronomy and philosophy, gave an account, in his history, of a man among the Chaldeans in the tenth generation after the Flood, 'who was righteous, and great, and skilful in the celestial science;'[48] which character agrees with that of Abraham, who is said by Josephus to have taught the Egyptians astronomy and arithmetic, of which sciences they were utterly ignorant before his time."[49]

The investigations in this chapter are calculated to shew, that the science of Masonry, which embraces every branch of human learning, and applies each to the only end which can make men truly useful here, or happy hereafter—*the glory of God*—was practised amongst the descendants of Ham and Japheth so far only as its operative nature extended; for they stopped short at the portal of that most sublime and spiritual edifice, "a building not made

[47] The subdivision of the day into hours was not known to Moses; and consequently the Egyptians, prior to his time, were ignorant of it. According to Herodotus, the Babylonian priests first divided the day into twenty-four equal parts; and, subsequently, their neighbours, the Chaldeans, who were much addicted to astrological speculations, assigned to the days of the week the planetary names which they still retain. Conceiving that every hour of the day was under the influence of its governing planet, by a rotary motion, they appropriated to each day the name of the planet which appeared to govern the first hour of it; whence the names of the days had an astronomical origin. The method was this. Beginning with the first day after the creation, and arranging the planets thus—Sol, Venus, Mercury, Luna, Saturn, Jupiter, Mars, they named the first day after the sun. Thus Venus would govern the second, ninth, sixteenth, and twenty-third hours; Mercury, the third, tenth, seventeenth, and twenty-fourth; which would consequently give to Luna the first hour of the second day; which was hence named Dies Lunæ; and so on of the rest.

[48] Jos. Ant., l. 1, c. 7.

[49] Bp. Tomline.

with hands, eternal in the heavens."[50] Hence, at the coming of Christ to restore the primitive religion, and with it the essence of Speculative Masonry, the idolatrous worship sunk to decay, and all the works founded on its basis mouldered into dust and ruins. At his birth, the popular legend accredited amongst the idolaters was, that the groves and temples consecrated to demoniacal worship echoed with the most tremendous howlings; the waves of the adjacent seas swelled with an unusual agitation; the priests, overwhelmed with awe, inquired of their oracles the causes which produced these alarming and supernatural phenomena; when a voice was said to answer—"Our reign is expired. We are struck dumb by the appearance of a superior power!"[51] However this may be, the fatal shock which idolatry received by the appearance of Jesus Christ on earth is attested by evidence of a much more certain and specific character; the public confession of demons expelled by Our Saviour from possessed individuals (as recorded by the Evangelists,) whose uniform cry was, Torment us not! We know and acknowledge thee to be the Son of God. And nearly four centuries after this, when Julian, in his attempt to restore the idolatrous worship, urged the oracle of Apollo, at Daphne, to declare the cause of his silence, the god replied, *by his priests*, that he was prevented from answering by the bones of a Christian saint which were buried adjacent to the Temple. The bones were removed by Julian's order, and the Temple was soon after destroyed by a fire from heaven.

The triumph of Christianity over Idolatry and Judaism is amply corroborated by the conduct of this apostate emperor, in his impious attempt to frustrate the prophecy of Jesus Christ, and rebuild the Temple of Jerusalem. The miraculous interposition of Heaven to prevent the execution of this project, and assert the truth of Chris-

[50] 2 Cor. v., 1.

[51] Vide Suidas, voce Delphi. Plut. Defect. Orac. And our own Milton says:—

> The oracles are dumb;
> No voice or hideous hum
> Runs through the arched roof, in words deceiving.
> Apollo, from his shrine,
> Can no more divine,
> With hollow shriek the steep of Delphos leaving.
> No nightly trance, or breathed spell,
> Inspires the pale-eyed priest from the prophetic cell.

tianity, is recorded by Christian, Jewish, and Pagan writers. Gregory Nazianzen thus expresses himself on this mysterious subject:—"The Jews set about the work of rebuilding with great attention, and pushed on the project with the utmost labour and application. But when now driven from their work by a violent whirlwind and a sudden earthquake, they fled together for refuge to a certain neighbouring church. There are, who say, the church refused them entrance, and that, when they came to the doors, which were wide open but a moment before, they found them on a sudden closed by a secret and invisible hand. As they strove to force their way in by violence, the FIRE, *which burst from the foundations of the Temple, met and stopped them; and one part it burnt and destroyed, and another it desperately maimed*, leaving them a living monument of God's condemnation and wrath against sinners." "The day after the earthquake," adds the Rabbin Gedaliah ben Joseph Iechajah, "a dreadful fire fell from heaven, which melted all the IRON TOOLS and Instruments employed about the work; and destroyed many, nay, incredible numbers of the Jews." And the truth of this statement is confirmed by the confession of Ammianus Marcellinus, Julian's professed Pagan apologist, who describes this miracle in the following words: "Julian committed the conduct of this affair to Alypius of Antioch, who formerly had been lieutenant in Britain. When, therefore, this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought it best to give over the enterprise."[52]

The particular stone in the foundation from which these terrible flames issued, is said, by old Masons, to be the same which Jacob used for a resting-place when journeying towards Padanaram in Mesopotamia.[53]

[52] Vid. Warb. Julian, p. 45.
[53] See the Freemasons' Quarterly Review for 1841, p. 269.

CHAPTER IV.

CONTAINING NINE HUNDRED AND FIFTY-SIX YEARS.

View of Masonry from Enoch to the Universal Deluge.

THE great and prominent truth to be illustrated in these views of ancient Masonry is, that religion, or the genuine worship of God, was the chief object of masonic practice in the primitive ages of the world. And this may be deduced from the existence of pure Masonry at the present day; for, had it been erected on any other foundation but the glory of God,—had it been instituted solely to exalt human wisdom, or to promote human greatness,—it would have been but as a flitting sunbeam, which passeth away and leaves no trace behind.

Religion was the only foundation on which our Order could be securely placed; for no institution can be firm or permanent which is not supported by the favour and protection of the Deity. Every thing merely human must inevitably decay and crumble to ruins before the all-devouring hand of Time.

> "The cloud-capt towers, the gorgeous palaces,
> The solemn temple, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a wreck behind.[1]

But the word of God, and every thing founded on that basis, shall never fail. Even "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up;"[2] but Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution, and shall cement the Host of Heaven in a holy union and communion to all eternity.

[1] Shaks. Temp. [2] 2 Pet. iii., 10.

Before Enoch assumed the superintendence of our Order, there appears to have been some intermixture of the two lines of Seth and Cain, for the world does not exhibit so bright an aspect as during the last period. Adam, however, was yet living, and his authority was sufficient to restrain the race over which he possessed the supreme government, as king, priest, and prophet, from those rash and violent deeds, which, after his death, deformed the face of Nature.

Enoch prosecuted his scientific researches with indefatigable industry, and communicated his discoveries to his brethren. The line of Seth were, indeed, less eminent than the Cainites for mechanical arts, because their attention had been devoted to more sublime pursuits. They practised very successfully the speculative sciences which form a constituent part of Masonry. The celestial bodies were objects of their constant investigation. In the science of astronomy Enoch made many improvements; and it is thought that he was acquainted with the grand period of six hundred years, at the expiration of which, the sun and moon return to the precise situation which they occupied at the beginning of it. Other sciences were invented and perfected by Enoch, which tend to illustrate God's attributes and perfections; and hence this extraordinary patriarch earned a distinguished reputation, which will endure, both amongst Masons and Christians, until the frame of this world shall be shook in pieces by the voice of the archangel and the trump of God.

But the study of human science was not the sole intention of God in the creation of man. He formed him for a nobler purpose; and these studies were but secondary considerations, springing as natural effects from natural causes. Of this truth we have had abundant proofs, in the view we have already taken of the origin of the sciences. For it appears that the idolatrous nations were not deficient in scientific knowledge, though they had renounced their allegiance to the true God.

Enoch practised Masonry, of which he was now installed Grand Master, with such effect, that God vouchsafed, by immediate revelation, to communicate to him some peculiar mysteries, in token of his approba-

tion. The most valuable of these, according to old traditions, was that SACRED NAME OR WORD, which demands our utmost veneration, and enables man to reflect on the goodness of his Maker with renewed sentiments of reverence and devotion.

The degeneracy of mankind increasing, Enoch exhorted them to turn from their unrighteous ways, and imitate the purity of their forefathers. He pressed upon them the nature of their obligations; he reiterated their duty to God and man; but the fascinations of pleasure had so intoxicated their senses, that the sober admonitions of reason and duty were little regarded. He therefore called a special assembly of Masons in whom he could confide, and in the presence of Adam, Seth, Jared his father, and Methusaleh his son, he enumerated the accumulating wickedness of man, and the enormous evils which were desolating the earth; and implored their advice and assistance in stemming the torrent of impiety which threatened a universal corruption. It was here Adam communicated that terrible prophecy, that all mankind, except a few just persons, should so far swerve from their allegiance to God, as to cause the destruction of all created things by water and fire.[3]

[3] "The tablet of the last judgment," says Dr. Young, "which is so well illustrated by the testimony of Diodorus, concerning the funerals of the Egyptians, is found near the end of almost all the manuscripts upon papyrus that are so frequently discovered in the coffins of the mummies, and among others in Lord Mountnorris's hieratic manuscript, printed in the collection of the Egyptian Society. The great deity sits on the left, holding the hook and the whip or fan; his name and titles are generally placed over him. Before him is a kind of mace, supporting something like the skin of a leopard; then a female Cerberus, and, on a shelf over her head, the tetrad of termini, which have been already distinguished by the names, 'Tetrarcha,' 'Anubis,' 'Macedo,' and 'Hieracion,' each having had his appropriate denomination written over his head. Behind the Cerberus stands Thoth, with his style and tablet, having just begun to write. Over his head, in two columns, we find his name and titles, including his designation as a scribe. The balance follows, with a little baboon as a kind of genius sitting on it. Under the beam stand Cteristes and Hyperion, supposed by Mr. Champollion to be Anubis and Horus, who are employed in adjusting the equipoise; but their names in this manuscript are omitted. The five columns over the balance are only remarkable as containing, in this instance, the characteristic phrase, or the name of the deceased, intermixed with other characters. Beyond the balance stands a female holding the sceptre of Isis, who

From this information Enoch formed his plans for preserving the knowledge he had acquired, amidst the devastation necessarily attending the predicted calamity. The sacred mysteries committed to his charge occupied his first and most anxious solicitude. Being inspired by his Maker, and in commemoration of the *wonderful vision on the holy mountain*, in which these sublime secrets were revealed to him, he built a temple in the bowels of the earth, the entrance to which was through nine several porches, each supported by a pair of pillars, and curiously concealed from human observation. The perpendicular depth of this temple was eighty-one feet from the surface. Enoch, Jared, and Methusaleh were the three architects who constructed this subterranean edifice; but the two latter were not acquainted with the secret motives which influenced Enoch in causing this cavern to be dug. The arches were formed in the bowels of a mountain, which was afterwards denominated Calvary, in the land of Canaan; and the temple was dedicated to the living God.

He then made a plate of gold in the form of an equilateral triangle, each of whose sides was eighteen inches; which he enriched with precious stones, and encrusted it on a triangular agate of the same dimensions. On this plate he engraved the ineffable characters he had *seen* in his vision; and alone, in silence and solitude, he descended through the nine portals into the temple, and placed this invaluable treasure upon a cubical pedestal of white marble.

When the temple was completed, Enoch made nine secret doors of stone, and placed them at the entrance of the portals, with an iron ring inserted in each for the facility of raising, in case any wise and good man of future ages should be led to explore the secret recesses of this sepulchral vault. He then closed up the whole,

seems to be called Rhea, the wife of the sun. She is looking back at the personage, who holds up his hand as a mark of respect, and who is identified as the deceased, by the name simply placed over him, without any exordium. He is followed by a second goddess, who is also holding up her hands in token of respect, and whose name looks like a personification of honour and glory, unless it is simply intended to signify a divine priestess, belonging to the order of the Pterophori, mentioned on the Rosetta stone."

that the secrets there deposited might remain in perfect security amidst the anticipated destruction of mankind; for the contents of this temple were not entrusted to any human being. Enoch paid occasional visits to the temple, for the purpose of offering up his prayers and thanksgivings in a peculiar manner to the God who had vouchsafed to him alone such distinguished favours.

As the world increased in wickedness, and the threatened destruction visibly approached nearer and nearer, Enoch, trembling for the fate of those useful arts and sciences which he had invented or improved, proceeded without delay to provide for their transmission to future ages: for the accomplishment of which, his knowledge of letters lent the greatest facility. Upon a high mountain, therefore, he erected two great pillars, one of marble and another of brass, to preserve the true principles of science for the benefit of a future world; the former of which he conceived would withstand *fire* and the latter *water*. On these he engraved the elements of the liberal sciences, including Masonry; and also a notification that he had concealed a valuable treasure in the bowels of the earth, which contained the essence and end of Masonry, and was consecrated to the only true and living God. *Let him that hath* WISDOM *find it!*

Enoch perceiving that men did not reform, from his repeated exhortations, instituted that form of excommunication known amongst the primitive Christians by the name of Maranatha, being derived from Maran, the Lord, and Ath, fire. After giving them a solemn warning of the dreadful punishment which awaited their obdurate iniquity, he resigned the government to his son Lamech; and on his fervent petition for death, it pleased God to translate him from the Lodge on earth to the Lodge above, where his piety was rewarded with everlasting glory. His farewell exhortation was calculated to awaken mankind from their lethargy, if they had not been dead to every impulse but that of vice. "Behold," says he, "the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."[4]

[4] Jude, 14, 15.

Being liberated from a monitor whom they regarded with some degree of awe and reverence, mankind proceeded to the unlimited gratification of their rebellious passions, without fear of restraint.

The fascinations held out by the Cainites were too powerful for the children of Seth to resist, and their minds became rapidly tainted with the abominations of idolatry; they worshipped the host of heaven; they erected shrines to the honour of imaginary rural deities; and at length *Tubal Cain* was exalted to the dignity of a god, under the appellation of *Vulcan*. This was the first instance of a mortal being deified, and it took place in the seventh generation from Adam.[5] To this god the Egyptians afterwards assigned the attributes of prescience, power, and unlimited duration or immortality. While the reign of other gods was confined within certain and specific limits, the reign of Vulcan was declared without end.

Lamech, unable to stem the torrent of depravity, placed the government in the hands of Noah, who endeavoured to restore the principles of CHARITY, or love of God and man, which appeared to be in danger of universal deterioration. To accomplish this purpose, he did not confine his *Lectures* to the private and select assemblies of immediate friends, but publicly denounced the judgments of God against those wicked practices to which they were inordinately addicted, and at the same time persuaded them, by the most affectionate exhortations, to keep their passions within compass, to adore their Creator, and to act upon the square with all their fellow-creatures.

In the first ages of the antediluvian world, all men lived in the enjoyment of unrestrained *freedom*, and it was impossible for any person to be reduced to a state of bondage: and this was one of the primitive laws of civil society, as many writers are of opinion. Personal slavery, which, according to Cicero, means the devotion of an abject mind, which has no will of its own, is supposed to have begun amongst that race of people whom the Scriptures denominate giants. By the hand of violence they assaulted and made slaves of men and women, whom they kept in a degrading state of servitude, and compelled to administer to their pleasures or their vices. This was

[5] Sanch. in Euseb. Præp. Evan., l. 1, c. 10.

so terrible an innovation in the divine economy, and so destructive of the principles of Masonry, that Noah laboured with incessant diligence and assiduity to restore the primitive laws against slavery, and prevent amongst mankind an unnatural traffic in their own species.

Mankind, thus besotted with their lusts, and advancing by rapid but almost imperceptible gradations to the utmost extent of wickedness, slighted the precepts of wisdom and experience; even Noah himself was derided, and esteemed little superior to a visionary enthusiast. Foreseeing, therefore, the world's destruction to be inevitable, he proclaimed himself clear of their blood, and offered up his prayers to God for the salvation of his house. The prayer of Noah was heard, for he had found grace in the eyes of the Lord. And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth! Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of:—the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.[6] And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven, and every thing that is in the earth shall die. But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee."[7]

[6] The ark of Noah is a superb specimen of the perfection to which the art of naval architecture attained before the Flood. It has, indeed, been asserted that the description given by Moses was figurative;—that it was impossible to construct a machine of treble the dimensions of a first-rate man-of-war, which would have answered the intended purpose. But the futility of this reasoning is evinced by the corroborating testimony of heathen authors, not only respecting the ark itself; but also in reference to other ancient vessels, of equal, if not superior bulk.

[7] Gen. vi., 8–19.

In obedience to the commands of God, Noah began the work, and proceeded in it amidst the ridicule and derision of mankind; who slighted his warnings, despised his promises, and even threatened to recompense with personal violence his benevolent intentions towards them. The ark was finished in three periods of forty years each, which was the term to which God limited human life after this event.[8] At the expiration of one hundred and twenty years, Noah, with his family, entered into the ark, with the clean beasts by sevens, and the unclean by pairs.[9]

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights; and the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And every living substance was destroyed which was upon the face of the the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."[10]

[8] Jos. Ant., l. 1, c. 4.

[9] The form and dimensions of the ark have afforded much speculation amongst the learned, who have almost unanimously pronounced its capacity too small, according to the common mode of calculation, to contain the number of animals which went into it. But Bishop Wilkins shows, that, by taking the cubit at eighteen inches, the ark was rather too large than otherwise. This learned prelate concludes, that there were only seventy-two species of quadrupeds in the ark; the carnivorous animals, he computes, would not occupy more room, or consume a greater quantity of food, than twenty-seven wolves, and for these about one thousand eight hundred sheep would be sufficient for food. The remainder would take up no more room than two hundred and eighty oxen, and would consume about 109,500 tons of hay. These would not be sufficient for the capacity of the two first stories, as it would allow a space of upwards of sixteen square feet for each animal; and Noah and his family, with every species of winged fowl, would leave room, in the third story, for the necessary offices, besides a considerable space for exercise.

[10] Gen. vii., 11, 12, 19, 20, 23, 24.

This great convulsion of nature not only destroyed all created flesh (and the antediluvian world is supposed to have contained two millions of millions of souls), but washed away and obliterated almost every vestige of the works of art. Scarcely a building, or the remains of a building, was left, to mark the spot where human greatness or human folly had reared the proud monument of emptiness and vanity; even the brazen pillar of Enoch gave way before the overwhelming torrent of destruction, which even removed mountains and shook rocks from their solid base. But God preserved the pillar of stone, and by this means the state of Masonry, before the Flood, was transmitted to posterity.

PERIOD III.

CHAPTER V.

On the Idolatrous Mysteries, as contrasted with Free-Masonry.

The mysteries practised by idolatrous nations were nothing else but the *secret* solemnities of divine worship, and were invented to cast a solemn veil over their rites, which might sanction and recommend the worship of false gods to those who, without some splendid and imposing stimulus, might be disinclined to renounce the true God, and embrace the worship of idols.[1] These mysteries, avowedly established on the same basis as Masonry, were secretly intended to produce an effect quite the reverse; for they were instituted with the express design of making our science subservient to the very worst and most degrading practices of idolatry. Hence, the two institutions have been frequently confounded together; and Masonry becomes stigmatized with infidelity, if not atheism, and charged with renouncing every scriptural doctrine contained in the genuine fountain of revealed truth. A comparison between the mysteries of idolatry and genuine Masonry will show how far the latter was practised in these institutions, and will distinctly mark the line of separation which distinguishes the one from the other.

The Eleusinian, the Orphic, the Bacchic, and all those innumerable mysteries practised by the heathen in every age, were instituted to perpetuate a remembrance of the events which occurred at the universal Deluge, and to

[1] And they did, accordingly, produce a most astonishing effect upon the minds of an ignorant and superstitious people; and by their means, the power of the priesthood was extended to the verge of despotism.

preserve the knowledge of a future state of rewards and punishments. But, while inculcating that true doctrine, they added many false and pernicious tenets, which perverted both its nature and end. "They taught," says Warburton, "that the initiated should be happier than all other mortals in a future state; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth, and remained in darkness, the souls of the initiated winged their flight directly to the happy islands, and the habitations of the gods."[2]

Now Masonry does not inculcate any such doctrine. Its design is thus concisely and truly defined in Arnold's dictionary. "Masonry," says that lexicographer, "is a moral Order, instituted with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity."

The idolatrous mysteries date their *origin* from the *Cabiri*,[3] and Thoth, who were certainly Masons; but, forsaking the pure channel of God's worship, they sunk into the grossest defilements of idolatry, and founded, on the pattern of our Craft, an institution calculated to make the worship of imaginary deities fascinating and permanent. In the time when the pastor-kings reigned over Egypt, many noble Egyptians, with their families and attendants, migrated into other countries, and dissemi-

[2] Div. Leg., l. 2, s. 4.

[3] Diod. Sic., l. 1. It is an undoubted fact, that the mysteries were derived from some institution previously in existence, although learned men are not agreed respecting their origin. An opinion, supported by great ingenuity, has been propagated in our own day, that they were established to commemorate the general deluge; and this conjecture is partly true; as a reference to the Diluvian Ogdoad, and the events attending that great convulsion of Nature, were, undoubtedly, preserved in these celebrated institutions. But these were not the only facts of which the spurious Free-masonry was the depository. Other authors, equally talented, have dated its origin from the establishment of the Levitical dispensation; arguing from the presumption that all the heathen deities may be resolved into an identity with the Jewish Lawgiver. Others have ventured to pronounce that it was instituted to preserve the doctrine of rewards and punishments. How true soever all these opinions may be in detail, they are only branches of the real intention of the spurious Free-masonry, which was intended to perpetuate a memory of the chief facts and doctrines that were designed by Providence to form the basis of a universal religion.

nated throughout the world the improvements in the mysteries of that superstitious nation. Masonry *originated* with God; like that Eternal Being, it existed before time was, and shall exist when time shall be no more.

The former and the latter degrees of the ancient idolatrous mysteries were inconsistent, and even positively contradicted each other: those of Masonry are a regular and progressive series; each superior degree strengthening and confirming the preceding, until we arrive at a perfect knowledge of the truth: aptly compared to the steps of a ladder, by each of which we advance nearer to "a building not made with hands, eternal in the heavens."

To the nocturnal celebration of these mysteries women[4] were admitted; a practice which led to the most shocking abuses, and the indiscriminate practice of licentiousness and vice. And this was soon carried to such a dreadful pitch of shameless profligacy, that the κτεις and φαλλος were actually exposed[5] and carried about in public procession! In masonic lodges such abuses are effectually guarded against by the exclusion of females.

[4] "At the celebration of these solemn festivals the women were carried to Eleusis in covered waggons, which were dragged along very slowly, by way of imitating the carrying of corn in harvest. The middle days of the Thesmophoria were observed with peculiar solemnity: they sat all day upon the ground, near the statue of Ceres, keeping fast and lamenting."—(Note 12, Beloe's Herodot., Erato.)

[5] "From the idea of the patriarch Noah being the father, and the Ark the mother of mankind, united, perhaps, with some traditional remembrance of the crime of Ham, I doubt not but that the whole of the detestable Phallic orgies derived their existence. They were early introduced into the Cabiric, or Diluvian mysteries; and the abominations which accompanied them called forth the loudest and most pointed invectives from Arnobius and Clemens Alexandrinus. The Ionim, or Yonijas of Deucalion, brought them to the temple of the Syrian goddess Atargatis, and erected a number of Phalli in the area before the vestibule, for the special purpose of commemorating the events of the Deluge. Twice each year, in allusion to that dreadful catastrophe, a person climbed to the top of one of the Phalli, where he remained seven days, the precise period which elapsed between each time of Noah's sending forth the dove. Lastly, the same indecencies were practised in the rites of the Cabiric Ceres, as in those of Bacchus, Osiris, and Maha Deva; her deluded votaries vied with each other in a studied obscenity of language, and her nocturnal orgies were contaminated with the grossest lasciviousness."—(Faber, Mys. Cab, c. 8.)

In the early ages of Christianity the mysteries were inimical to the propagation of the Gospel, and the Mystagogues branded every Christian with the appellation of an atheist.[6] Masonry revived with the appearance of Christ in the world, and flourished abundantly in the first ages of the Gospel, under the sacred patronage of apostles, evangelists, and martyrs.

The legend preserved in the Eleusinian mysteries is briefly as follows:—

Osiris, King of Egypt, willing to confer an indeprivable benefit on all the nations around him, by communicating to them the arts of civilization, left the government of his kingdom to the care of his wife, Isis, who was the same with Demeter or Ceres,[7] and made an expedition of three years to effect his benevolent purpose. On his return, he fell a sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy, in his absence, to destroy him and usurp his throne. At a grand entertainment, to which Osiris was invited to meet the conspirators, Typhon produced a valuable chest, richly adorned with work of gold, and promised to give it to any person present whose body it should most conveniently hold. Osiris was tempted to try the experiment; but was no sooner laid in the chest than it was nailed down and thrown into the river.[8] The body of Osiris, thus com-

[6] Initiation was so dominant in the minds of the heathen, that they termed the sacrament of introduction into Christianity—initiation; and they charged the Christians with initiating their converts, de cæde infantis et sanguine. Subsequently, they accused the Christians of the same obscenity in their holy services as they were themselves accustomed to—de adoratis sacerdotis virilibus; and charged them with the horrid practices used by the Bacchantes at the celebration of the Dionusiaca. Illic post multas epulas, ubi convivium caluit, at incestæ libidini ebrietatis fervor exarsit, canis, qui candelabro nexus est, jactu ossulæ ultra spatium lineæ, quà vinctus est, ad impetum et saltum provocatur. Sic everso et extincto conscio lumine, impudentibus tenebris nexus infandæ cupiditatis involvunt per incertum sortis. Et si non omnes operâ, conscientiâ tamen pariter incesti; quoniam voto universorum appetitur, quicquid accidere potest in actu singulorum.

[7] Herod. Euterpe.

[8] This was the *aphanism* of the mysteries. The first persons who discovered the above transaction were Pan and the satyrs, who communicated the intelligence to the Egyptian people; and they were overwhelmed with horror and amazement at the intelligence. Hence the word *panic*.

mitted to the mercy of winds and waves, was cast up at Byblus, in Phœnicia, and left at the foot of a tamarind tree. Isis, in the extremity of sorrow and despair at the loss of her husband, set out in company with Thoth, and traversed the earth in search of the body, making the air re-echo with her lamentations. After encountering the most extraordinary adventures, they at length gained possession of her husband's corse, with which she returned to Egypt, in great joy, intending to give it a splendid interment. By the treachery of Typhon,[9] she was again deprived of the body, which was severed into fourteen parts, and deposited in as many different places.[10] Isis, with unparalleled zeal and perseverance, undertook a second journey to search for these scattered remnants; and, after considerable fatigue and disappointment, succeeded in finding every part, and buried them in the several places where they were discovered; erecting an altar over every grave to mark the place where her husband's remains were deposited.[11]

The rites founded on this legend were the abominations shown by the Lord to the prophet Ezekiel, in his vision at Jerusalem. "He said unto me, 'Turn thee yet again, and thou shalt see greater abominations than they do.' Then he brought me to the door of the gate of the Lord's House, which was toward the north; and behold,

[9] When sorcerers invoked spirits unsuccessfully, they used to threaten, as the most powerful incantation they could use, that if the spirits refused to answer, they would reveal the mysteries, and deliver the members of Osiris to Typhon.—(Porph. apud Euseb. de Præp. Evan., l. 5, c. 6.)

[10] Plutarch (De Isid., p. 93) informs us, that by the dismembering of Osiris into fourteen parts, was typified the several phases of the moon during her increase and decrease. Diodorus further says (l. 1, c. 2), that while the days of lamentation for the aphanism at his tomb continued, it was customary for the priests to pour libations of milk from three hundred and sixty vessels, in evident allusion to the number of days in the primitive year, before the intercalation took place. And it is recorded by the same author, that within the pyramid of Ismandes was a circle of gold three hundred and sixty-five cubits in thickness, on which the days of the improved year were inscribed on equal compartments, with a description of the rising and setting of the stars, and other curious particulars.

[11] It was then proclaimed that Osiris was risen again from the dead; and the most extravagant demonstrations of joy were used to express the sincere delight of the Mystæ on this interesting occasion. This was the *euresis*.

there sat women weeping for Tammuz. Then said he unto me, 'Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.' And he brought me into the inner court of the Lord's House; and behold, at the door of the Temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs toward the Temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east."[12]

"These solemnities were chiefly observed between the Byblienses and the Alexandrini. The manner was thus: when the Byblienses solemnized the death or loss of Adonis, at that time the Alexandrini wrote a letter; this letter was enclosed in an ark of bulrushes;[13] therein they signified that Adonis, whom they lamented, was found again; this ark being, after the performance of certain rites and ceremonies, committed to the sea, forthwith it was carried by the stream to Byblus; upon the receipt thereof, the lamentation of the women was turned into joy. Others say, that this lamentation was performed over an image, in the night season; and when they had sufficiently lamented, a candle was brought into the room, (which

[12] Ezekiel, viii., 13–16.

"The month which we call June, was, by the Hebrews, called Tammuz, and the entrance of the sun into the sign Cancer was, in the Jews' astronomy, termed Tecuphæ Tammuz, the revolution of Tammuz. Concerning Adonis, whom sometimes ancient authors call Osoris, there are two things remarkable: ἀφανισμος, the death or loss of Adonis; and εὕρεσις, the finding of him again. As there was great lamentation at his loss, especially amongst the women, so there was great joy at his finding. By the death, or loss of Adonis, we are to understand the departure of the sun; by his finding again, we are to understand his return. Now he seems to depart twice in a year: first, when he is in the tropic of Cancer, in the farthest degree northward; secondly, when he is in the tropic of Capricorn, in the farthest degree southward; answerable unto these two departures, which may be termed ἀφανισμοι, disparitions, or losses of the sun; there are two returns, immediately succeeding, which may be termed εὕρεσεις, the finding or new appearance of the sun. Hence, we may note that, though the Egyptians celebrated their Adonia in the month of November, when the sun began to be farthest southward; and the house of Juda theirs in the month of June, when the sun was farthest northward; yet both were for the same reasons, and in substance they agreed. And of this the prophet Ezekiel is thought to have spoken, (Ezek. viii., 14), 'There sat women weeping for Tammuz.'" (Godwyn's Moses and Aaron, l. iv., c. 2.)

[13] The prophet Isaiah had an eye to this custom, in xviii., 2.

ceremony might mystically signify the return of the sun), then the priest, with a soft voice, muttered this form of words: 'Trust ye in God, for out of pain salvation is come unto us.' There are likewise of the Jews that say, their Tammuz was an image whose eyes they filled with lead, which lead being melted by the means of fire under it, the image itself seemed to weep."[14]

The recital and mimic performances of the adventures of Isis in search of her husband's body, constituted a part of the ceremony of initiation into these mysteries. The wildness and terror of the scenes exhibited to the aspirants' view, conveyed a species of horror to the mind calculated to encourage the natural ferocity of their temper, and to suppress and extinguish those mild and amiable feelings of humanity which unite the soul of man in communion with his God.[15]

[14] Godwyn's Moses and Aaron, l. iv., c. 2. Hence was Ezekiel carried to the north door of the Temple, to behold the women weeping, &c., because the north was the most unpropitious aspect, as the sun darts no rays from that quarter to enlighten our hemisphere.

[15] I have collected all the principal interpretations of this extraordinary legend, and the evidence tends to establish an astronomical reference. But though this was doubtless true at a later period, I am persuaded that, at its original adaptation to the Spurious Freemasonry, it had an allusion to a real event which happened in the earliest ages of the world; and I also think that the legend of our third degree referred to the same transaction. It is impossible on such a subject to be explicit. There is an essay in MS., on the historical part of our Master Masons' degree, in the archives of the Royal Arch Chapter of Edinburgh, No. 1, in which it is interpreted astronomically. But though the paper is profoundly learned and ingenious, I am bound to express my dissent from the doctrines which it contains. The French Encyclopædists, of the last century, pursued their astronomical conceits until it led them to Atheism. Our holy religion was pronounced an astronomical allegory—Jesus Christ being the sun, the twelve apostles the twelve signs of the zodiac, &c. The intelligent Mason who communicated the above essay to me, concludes in the following words: "If I have made myself understood, you will be able to trace my views on both the Spurious and Modern or Blue Masonry. The Spurious unquestionably arose from distorted traditions of the Deluge, and gradually assumed (at least in some countries) the form of Tsabaism. The wise king could not endure such abominations, and, with the assistance of H.A.B., not only purged them of their idolatrous rites, but altered the whole to suit the then state of the heavens. He struck a vital blow at the pagan superstitions of the Gentiles who accompanied H.A.B., in so far as he showed that their religion and rites, to be founded on truth, must be continually changing; while the worship of the One God was fixed. The whole thus became a pure unsullied astronomical lecture to commemorate the event then in progress."

The following is a brief description of the ceremonies attending the initiation of candidates into these mysteries:

The *aspirants* were required to be men of the strictest morality and virtue, of spotless reputation, and eminent for their piety and devotion to the gods. As a preparation to some of these mysteries, particularly the rites of *Mithras*, celebrated in Persia, a probation of seven years was enjoined, the last fifty days of which period was employed in acts of austerity, in fasting and prayer, amidst the most rigorous extremes of heat and cold, hunger and nakedness, and, not unfrequently, the severe infliction of whips and scourges. Previously to initiation, they were habited in new garments, expressive of the new life they were about to commence; and, after a public procession of matrons, and some trifling introductory ceremonies, they were admitted within the hallowed walls of the cavern[16] where those orgies were celebrated

[16] Mr. Faber is of opinion, and I think the conjecture is too reasonable to be lightly rejected, that St. Patrick's purgatory, the pyramid at New Grange, the temple of Muidhr in the small island off Sligo, together with the Cornish Tolmen, Stonehenge, and the stupendous natural cave of Castleton, in Derbyshire, were all places destined for the celebration of the Phallic worship. With respect to the latter, I beg leave to quote his own words, which appear to carry conviction with them:—"With regard to the interior of the Derbyshire cavern, I am persuaded that any person who descends into it, after having first attentively perused the sixth book of the Æneid, will be not a little surprised at its singular resemblance to the Hades of the mysteries, though the terrific machinery, once introduced into it, exists no longer. You first enter into an immense and magnificent natural cave, the whole of which, however, is perfectly visible by the dusky light admitted through its noble gateway. From this cave you are conducted to a small narrow door; having passed through which, you rapidly descend, till you find yourself upon the brink of a subterraneous river. Over the river you are ferried in a small boat, and, after reaching the opposite side, you continue your course along its bank, through an alternate succession of narrow passages and lofty caverns. At length you arrive at a beautiful arched grotto of very large dimensions, in the centre of which rises a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt but that this is done pursuant to an immemorial custom; all traditions respecting the origin and import of which have, however, long been obliterated from the minds of the guides." (Faber, Mys. Cab., c. 10.)

at dead of night.[17] The Hierophant, habited like the Creator, then pronounced the tremendous sentence of exclusion to the uninitiated, εκας, εκας εστε βεβηλοι, on which the doors were closed, and the rites commenced. A sacred hymn was chanted;[18] and the wanderings of *Ceres*, with her lamentations for the loss of her daughter Proserpine, or of Isis for Osiris, or Venus for Adonis, or Rhea for Bacchus; all these being but typical of the same event, were represented in mimic show. A burning brand was furiously waved round the *Mystæ*, accompanied with dreadful shrieks and frantic gestures, to represent the roaring and tumult of Mount Etna, where it was said that *Ceres*, with a serpent twined round her body, kindled a pine tree, that her search might not be interrupted by the darkness of the night. A representation of a corpse, laid in an ark, hollowed out of a pine tree, was placed in view, and the death was lamented with loud and incessant wailings.[19] An awful pause succeeded

[17] There was at Alexandria an ancient temple dedicated to Serapis, which, for the stateliness of the building, the excellence of its architecture, and the magnificence of its details, was said to have been the most admirable spectacle in the world. After the establishment of Christianity, Bishop Theophilus begged it of the emperor, with the intention of converting it into a church. Workmen were set on to clear away the rubbish, and they found many dark vaults and caverns, where the rites of the spurious Free-masonry had been celebrated, out of which they brought many "detestable and obscene images and utensils, which they publicly exposed to the scorn and derision of the people."

[18] This hymn, according to Warburton, may be translated as follows:—"I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, Musæus, the offspring of fair Selene, attend carefully to my song, for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way, and see the sole Governor of the World. He is One, and of himself alone; *and to that one all things owe their being*. He operates through all, was never seen by mortal eyes, but does, himself, see every thing." (Div. Leg., vol. 1., p 154.)

[19] The legend of the mysteries has been thus explained by Mr. Maurice. The ceremony of inclosing Osiris in his coffin or chest, in memory of his having been thus concealed by Typhon, their known symbol of the ocean, took place precisely on the 17th day of the 2d month after the autumnal equinox; that is, in fact, upon the very day in which the true Osiris, or Noah, entered the Ark; which, in Scripture, is said to have taken place in the 600th year of Noah's life, on

this clamour, which afforded the *mystagogue* an opportunity to deliver a lecture on the origin and symbols of idolatry;[20] after which, the pageants of their gods, surrounded with beams of light, were exhibited, in the style, as I conceive, of our modern phantasmagoria, or magic lantern. All this was performed in the gloom of darkness, in allusion to the darkness of the Ark, which contained only one small window; and emblematical, also, of the darkness of the grave, in the intermediate state between death and the resurrection. Tremendous thunderings and noises[21] occasionally broke through the solemn silence, and every object was introduced which

the second month, and on the 17th day of that month. Some understand, by his being inclosed in the coffin, nothing further than an eclipse of the sun. He was said to have reigned twenty-eight years, alluding to the different degrees of light which appear in the moon, and to the number of days in which she performs her course round the earth. Plutarch says that the Egyptian priests, in their astronomical phraseology, resemble the Indian Bramins; for a year, in their mythological phrase, is here put for a day; and to live twenty-eight days, is synonymous to reigning twenty-eight years.

[20] The historical part of the Eleusinian mysteries comprised an explanation of the formation of the world out of chaos; the production of men and animals; fabulous accounts of their gods and heroes; the origin of sacrifices, with other illustrations all pointing to the same end—the propagation of idolatry. The historical part of Masonry commences with the creation of the world; notices the translation of Enoch, the Deluge, the rejection of Ishmael, the sacrifice of Isaac, the journey of Jacob to Pandanaram, the delivery of the children of Israel from Egypt, the erection of a Tabernacle in the wilderness for the sacred purposes of divine worship, the building of the Temple of Solomon and Zerubbabel, the invincible zeal and perseverance of the two great parallels of Masonry and Religion, who sprang up to enlighten and adorn the era in which Jesus Christ appeared amongst mankind, and many other important particulars, perfectly corresponding with the history of Moses, and all tending to promote the glory of God, peace on earth, and good-will towards men.

[21] The priests of antiquity possessed considerable knowledge of the physical sciences. Pliny mentions the use of imitative thunder in the Egyptian labyrinth, as an engine of terror. In Chambers's Journal, (1841, p. 388,) the following sensible observations on this subject occur:—"The principles which govern the reverberation of sound are so easily to be apprehended by an acute observer, that, however absurd may have been the exoteric doctrines of the priests with regard to echo, we can scarcely suppose them to have been ignorant, if not of its true nature, at least of the laws by which it is governed; and adding this to the fact, that under peculiar circumstances, an echo has been returned from the clouds, there will be found few more efficient instruments of delusion and terror."

could possibly inspire terror and dismay. Their benefactors, or national gods, were represented as existing in Elysium, enjoying eternal youth and never-ending pleasure;[22] whilst wicked men, termed the offspring of Typhon or the devil,[23] were exhibited in the darkest shades of Tartarus, tormented with the punishment of fire and brimstone. Here the mystagogue expatiated on the benefits of virtue, and the dreadful nature of vice. These scenes were relieved and diversified with plaintive music and the burning of rich perfumes, which were calculated to affect the senses, and spread a softness over the mind. The mystæ, however, were not suffered long to enjoy the agreeable sensations thus produced; the apparatus of terror was now unfolded in all its appalling forms. Hideous spectres flitted before them, who rent the air with dreadful cries and acclamations. The furies, whose heads were covered with coils of hissing snakes, rushed forward in wild disorder, followed by Cerberus with his three heads, whose fearful barkings and howlings struck the hearts of the mystæ cold with astonishment and horror.

> "Of various forms, unnumber'd spectres more,
> Centaurs and double shapes besiege the door.
> Before the passage horrid Hydra stands,
> And Briareus, with his hundred hands;
> Gorgons, Geryon with his triple frame,
> And vain Chimæra vomits empty flame."
>
> DRYDEN'S ÆNEID, l. 6.

[22] The emblem was a phœnix—a bird which they were told lived 500 years, at the expiration of which time it was consumed by an internal fire, and a young bird produced from its ashes. Tacitus describes the phœnix as a singular bird, consecrated to the sun, and distinguished, by its rich appearance and variegated colors, from all others. It was said to be seen, sometimes in Egypt, because the canicular cycle was invented there; and first in the reign of Sesostris, because this cycle began July 20, B. C. 1322, and was probably registered among other astronomical observations on the zodiac of Osymandes, which was one of the titles of that prince.

[23] According to the description which is given of Typhon, by Keightley, in his Grecian mythology, he was the offspring of Tartarus and Earth. "His stature, out-topping the mountains, reached the sky; his head often touched the stars; one hand extended to the east, the other to the west; his legs and feet were the coils of snakes; his body was covered with feathers, his hair and beard streamed in the blast; fire flashed from his eyes. He hurled glowing rocks, with loud cries and hissing, against heaven; and storm and flame rushed from his mouth." The fabled demon of the Hartz mountain was a pigmy to this.

Scenes of *Elysium* and *Tartarus* were rapidly exhibited; darkness was succeeded by the most brilliant glare of light, which was as suddenly extinguished to make room for the blackest darkness. Pompous processions,[24] accompanied by the elevation of the Phallus, and all the gross indecencies which more particularly marked this part of the ceremony, passed in review before the astonished eyes of the aspirants; who were invested with the peaceful olive branch as a mark of protection amidst all the dangers which might assail them; commemorative of the branch brought by Noah's dove, which convinced him that the waters had subsided. Beautiful and enchanting views were introduced, enlivened by all the variety of landscape; where distant music gradually swelled into the full tide of harmony, and the sacred hymns of *Orpheus* were chanted by numerous unseen voices,[25] whose varying measures roused the heart with fury, or sunk it to despair. This was termed celestial music, and the pupils were thus confirmed in the superstitious worship of false gods. At length the body being

[24] Captain Wilford, speaking of the penance which Mahadeva imposed on himself, of carrying the dead body of his wife in solemn procession *seven* times round the world,—which was the origin of the processions in the spurious Free-masonry, observes that, "when any accident happens to the gods, they generally set off at full speed, going seven times round the world, howling all the way most woefully." In reference to which, when certain priests opened the Temple of Apollo at Delos, for religious worship, they consecrated the whole precinct by a procession *seven* times round the island. (Callim. Hymn. 249.)

[25] "The knowledge of acoustics professed by the ancients, is shewn to have been very considerable, by the numerous marvels reported of the oracles of old, the contrivances effecting which have, in many cases, been discovered. Being a faculty dependent on man's physical constitution, the counterfeiting of sounds, or ventriloquism, must doubtless have been a customary practice with the priests. At the command of the gymnosophists of Upper Egypt, a tree spoke to Apollonius. The voice was distinct, but weak, and similar to the voice of a woman. Though the weakness would indicate the concealment of the speaker (a child, most probably) in the tree, yet a knowledge of the art of M. Alexandre would have accomplished the trick, even without resorting to such means. But the common stratagem in the case of oracular images and heads was simply the dexterous concealment of some party in or near the image. Theophilus, bishop of Alexandria, exposed the cheats of the pagan priesthood by shewing that their talking statues were hollow within, and communicated with dark passages in the walls. At Pompeii, at this hour, such passages are visible in the sanctuaries of the temples."

restored, their former grief was turned into joy; and, amidst loud acclamations, its return to life was celebrated with every demonstration of pleasure.[26] The Hierophant addressed to the mystæ a verse denoting a speedy termination of their troubles, and entered upon an exposition of the design and end of the institution into which they had been initiated.

The *secrets* inculcated in the lesser mysteries, or the inferior degrees, consisted principally in abstruse disquisitions on the origin of the universe, the arcana of hieroglyphical knowledge,[27] under which many valuable and

[26] When the sun, advancing towards the vernal equinox, entered the sign Pisces; or, in the language of the spurious Free-masonry, when Osiris was about to be raised from his tomb, Typhon was represented as being so overcome with rage, bellowing furiously, and emitting flames of fire from his eyes and mouth, as to frighten the celestials out of their senses; and to escape the effects of his resentment they found it necessary to transform themselves into various shapes; and amongst the rest, Venus and Cupid became fishes, and were placed in the Zodiac by their worshippers.

[27] Ramsay, in his travels of Cyrus, gives the following explanation of the Egyptian hieroglyphics, which he says, "are to be found with the explications here given of them in Plutarch, Iamblichus, Damascius, and Horus Apollo, quoted by Kircher and Cudworth. The Temple was consecrated to the goddess Isis, and built in an oval form, to represent the egg of the world; over the great gate was this inscription:—*To the goddess who is one, and who is all.* The altar was a great obelisk of porphyry, on which were engraven several hieroglyphics, containing the secrets of the Egyptian religion. Towards the top appeared three dark clouds, which seemed to meet in a point; somewhat lower, a tree planted in a muddy marsh, upon whose branches, which reached up to the clouds, sat a hawk; by the side of this tree was a winged globe, with a serpent coming out of it; at the bottom of all, a crocodile, without a tongue, hid itself in the waters of an abyss, a sphynx at the same time walking upon the surface. On one side of this altar stood the statue of the goddess, covered with a veil, upon which were represented the figures of the celestial and terrestrial bodies; on the other side was the statue of Harpocrates, holding one hand upon his mouth, and pointing to the goddess with the other. The high-priest, clothed in his pontifical robes, explained the meaning of those symbols before he began the sacrifice. "We adore," said he, "no other but the great Ammon, that is to say, *the unknown God;* we consider him sometimes as he is in himself, and at other times as manifested by Nature. In the first sense we call him Eicton, Emeph, Ptha, Life, Light, and Love; all whose operations, thoughts, and affections being concentrated in himself, he remains in his solitary unity incomprehensible to mortals; thus considered, we adore him only by silence, or by the name of *incomprehensible darkness* thrice repeated; and we represent him by the clouds which you see towards the top of the obelisk. Then we consider him, as he has manifested himself in the

sublime truths were said to be shadowed; plausible theories of religion and worship adapted to their peculiar system of idolatry; and on the nature and attributes of each particular god. But after a probation of four years,[28] the mystæ were admitted to a participation in the ἀπόῤῥητα or ineffable secrets. A knowledge of the general Deluge and the salvation of Noah and his three sons in the Ark, with all the circumstances attending that remarkable event, were communicated; the mystæ were taught that the gods they worshipped had been mere mortals like themselves,[29] and had not the most distant claim to the rites of divine worship; but for reasons of state that delusion was necessary to be preserved amongst the people. The unity of the Godhead was then inculcated, together with the doctrine of a future state of rewards and punishments. And when these secrets had been communicated, together with the system of morality conveyed in emblematical and hieroglyphical

multiplicity of Nature, by a diffusive goodness that communicates itself everywhere, by a sovereign wisdom which forms within itself the ideas of all things, and by an infinite power that produces, animates, preserves, and governs whatever has a being. We call these three forms of the divinity, Osiris, Isis, Orus, and we represent them by many different symbols: sometimes by an hawk, which having of all birds the most piercing eye, and the most rapid flight, serves to express the divine intelligence and activity. This bird sits upon the top of a tree, to signify that the Eternal Nature is infinitely exalted above matter, which is as dirt in comparison of the pure essence of the Deity. The globe denotes the indivisible unity without beginning or end: the serpent, the supreme wisdom, and the wings, that active spirit which animates and gives life to all. The crocodile, which appears under a deep water, and without a tongue, represents the great Osiris hidden in the abyss of Nature, and doing all in a profound silence; but you see walking in the circuit of this abyss, a sphynx, which, being half man and half lion, signifies the wisdom and strength of the two other principles. Lastly, the goddess Isis, covered with a veil, and having, as you see, this inscription on her pedestal:—*I am all that is, has been, or shall be, and no mortal can remove the veil that covers me*, declares, that universal Nature is but a veil which covers the Divinity, and that no one can behold the splendour of his pure and naked essence. The posture of the God Harpocrates denotes, that we ought never to speak of the incomprehensible essence of Isis, but only of her manifestations."

[28] Clem. Alex. Strom., 5.

[29] And not only were dead men worshipped, but brutes and insects and reptiles; dogs, cats, crocodiles, and snakes; nay, even leeks, and garlic and onions. O sanctas gentes quibus hæc nascuntur in hortis numina!

symbols, the perfect mystæ were termed Epoptæ, which implies that they see every thing truly and without disguise. After all the rites of initiation were completed, they were termed *regenerate*;[30] the words Κογξ and Ομπαξ were intrusted to them, and they were dismissed.[31]

Though I cannot contrast with the above, by a particular description, the sober and rational ceremonies in

[30] It is worthy of observation, that an idea seems always to have prevailed among the initiated, that the groundwork of their mysteries was a sort of wonderful regeneration, or new birth. Hence, were instituted the singular rites of the Taurobolium and the Criobolium, of which the following account is given us by Prudentius. When the day set apart for the consecration of the high-priest arrived, he descended, arrayed in his pontifical robes, into a pit which had previously been dug for that purpose. Above the pit was a kind of floor, the boards of which were perforated with an infinite number of holes. Upon this floor they led a bull crowned with a chaplet of flowers, and there cut his throat. The reeking blood, descending upon the boards, fell in showers through the holes into the pit; and was received by the priest upon his head, his body, and his raiment. When all the blood was drained, the victim was removed, and the high-priest came out. It was a horrible spectacle to see him in this plight, his head covered with blood, clotted drops sticking to his beard, and all his garment distained; and yet, as soon as he appeared, he was received with a general congratulation; and the assembled multitudes, not daring to approach his person, adored him at a distance, esteeming him a man awfully pure and holy. This baptism of blood was conceived to regenerate those upon whom it was conferred; and, in token of such regeneration. they wore their blood-stained clothes as long as possible." (Faber, Mys. Cab., c. 10.) But this mysterious regeneration was usually conveyed by passing through a small cavity composed of consecrated pætre, which was to represent the door of the Ark, through which the Noachidæ issued after the waters of the Deluge had subsided, which, in the phraseology of the mysteries, was termed a new or second birth; and which, after the general introduction of the Phallic worship, was designated by symbols and perpetuated by rites disgustingly filthy and obscene, but characteristic of the degradation to which humanity might be reduced, after the true worship of God had been renounced to make way for the introduction of an unrestrained and impure worship, which canonized vice, and erected temples to the grossest and most disgraceful of human passions and propensities.

[31] It appears clear that while, in one sense, the aphanism and euresis of Osiris referred to the departure and re-appearance of the sun, in another they typified the inclosure of Noah in the Ark and his subsequent liberation, thus uniting, in these extraordinary celebrations, the arkite and the sabian idolatry, or *death in Adam and life in Christ.* The fiction that Adonis spent one half of the year in the embraces of Venus, and the other in those of Proserpine, alluded to the sun's continuing six months in the northern signs of the zodiac and six months in the southern.

use amongst Masons,[32] yet I can assure my readers, that Masonry admits not a single rite, which may not be defended on the pure principles of Scripture and reason.[33] The ceremonies of the Order are calculated to expand the mind with piety and devotion, and to lead it by imperceptible degrees to a union with its Maker.

[32] By the constitutions of Masonry, the persons craving to be admitted members of a Lodge, must be "good and true men, free born, and of mature and discreet age; no bondmen, no women, no immoral or scandalous men, but of good report." And each candidate, previously to admission, is obliged to sign a declaration couched in the following terms, and addressed to the Master and Wardens of the Lodge:—"I, A. B., being free by birth, and of the full age of twenty-one years, do declare, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favourable opinion conceived of the institution and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand, &c."

[33] The system of morality taught amongst Masons is briefly set forth in the following extracts from an Ancient Charge: "As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable Society. No institution can boast a more solid foundation than that on which Free-masonry rests:—THE PRACTICE OF SOCIAL AND MORAL VIRTUE. As a MASON, I would first recommend to your most serious contemplation the volume of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains, &c. As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, &c. As an individual, I am further to recommend the practice of every domestic, as well as public virtue. Let PRUDENCE direct you! TEMPERANCE chasten you! FORTITUDE support you! and JUSTICE be the guide of all your actions! Be especially careful to maintain, in their fullest splendour, those truly masonic ornaments—BENEVOLENCE and CHARITY. Still, however, as a Mason, there are other excellences of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are secrecy, fidelity, and obedience, &c.: and, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become useful to mankind; that you would more especially devote your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station, you would consider yourself called upon to make a daily advancement in MASONIC KNOWLEDGE." The whole of this excellent charge, which is now generally used in our Lodges, may be found in the last edition of Preston's Illustrations.

There is, indeed, some degree of resemblance, in respect of the moral duties inculcated by each, as well as in the purity required from candidates for initiation.[34] Not that I believe the inculcation of virtue to idolaters was likely to produce any salutary effects. For *example* being more powerful than *precept*, the practical vices of a single god were sufficient to produce a proportion of moral evil, which could never be obviated by the theoretical incitements to virtue proceeding from all the philosophers and mystagogues in the universe. But however, in some points, the two institutions agreed, it only proves that the one was founded on the general principles of the other. Their discrepancies, already noticed, are too evident and irreconcilable to sanction the hypothesis, that these mysteries were the Masonry of ancient times.

This degree of resemblance, however, cannot assimilate Masonry with the worship of false gods: for, though idolatry might, and did, imitate the true worship in all practicable points, it could not, for that reason alone, be

[34] The precepts taught in the Eleusinian mysteries, which, as they ultimately swallowed up all the rest, may be considered as a fair specimen of the whole, were principally these: "They perpetually inculcated, that it was the chief business of the mysteries to restore the soul to its original purity; they made everything tend to shew the necessity of virtue. 'Thus,' says Epictetus, 'the mysteries become useful; thus we seize the true spirit of them, that everything therein was instituted by the ancients for instruction and amendment of life.' In pursuance of this scheme, it was required in the aspirant to the mysteries, that he should be of an unblemished and virtuous character, and free even from the suspicion of any notorious crime: for the discovery of which he was severely interrogated. On this account, Suetonius tells us, 'that when Nero, after the murder of his mother, took a journey into Greece, and had a mind to be present at the celebration of the Eleusinian mysteries, the conscience of this parricide deterred him from it.' So the good Emperor M. Antonius, when he would purge himself to the world of the death of Avidius Cassius, chose to be initiated into the Eleusinian mysteries; it being notorious to all, that none were admitted to their participation who laboured under the just suspicion of any heinous immorality. The initiated were enjoined, during the celebration of the mysteries, the greatest purity and highest elevation of mind. 'When you sacrifice or pray,' says Epictetus in Arrian, 'go with a prepared purity of mind, and with dispositions so previously disposed as are required of you when you approach the ancient rites and mysteries.' And Proclus tells us, 'that the mysteries and initiations drew the souls of men from a material, sensual, and merely human life, and joined them in communion with the gods.'"—(Div. Leg. l. 2, s. 4.)

deemed the true religion; and *cæteris paribus*, though the mysteries, here spoken of, might be founded upon the ancient practice of Masonry, its members, while worshipping the creature, could not preserve the purity of that Order whose sole foundation is the unsophisticated worship of the Creator.

It has been observed, that the Epoptæ were taught, when admitted to the greater mysteries, that the deities generally worshipped were but dead men, who had been deified on account of some real or imaginary benefit which they had rendered to mankind; and that the only true God was ONE,[35] the Creator and preserver of all things. As these mysteries became universally disseminated amongst mankind, an altar was publicly erected to the Divine Being taught in the ἀπόῤῥητα, by the advice of Epimenedes, during the time of a destructive pestilence; but their ideas respecting his nature and attributes were so very confused and obscure, even in a city celebrated for religious knowledge, and denominated by Sophocles Ἀθηνῶν τῶν θεοδμήτων,[36] that this altar was inscribed "To THE UNKNOWN GOD!" And this opinion of the Athenians was so very popular, that the neighbouring nations used to swear by HIM that was unknown at Athens: Νὴ τὸν ἐν Ἀθήναις ἄγνωστόν:[37] yet the communication of this limited knowledge was esteemed the only means of combating the practice of vice proceeding from the contagious example of their libidinous deities.

These mysteries were received with the greatest avidity by all nations; they were supposed to be a potent and effectual charm to prevent or avert calamities;[38] and

[35] Δημιουργος.

[36] Electra, act. ii., s. 1.

[37] Lucian in Philopatride.

[38] The Druids, who practised the Cabiric mysteries, presented the initiated with an amulet, called *anguinum ovum*, whose properties were to make the possessor fortunate in all his undertakings; to procure him the most exalted patronage, and to give him a decided advantage over his antagonists in every contest for superiority. This egg was produced from the saliva of a large ball of serpents closely interwoven together; and, being impelled into the air by the hissing of the serpents, was received in its fall on a pure white cloth, held by a horseman, who was obliged to retire precipitately from the spot, to escape the fury of the serpents, who usually pursued him until they were impeded by a river, which they were unable to cross. The virtues of this egg were then put to the test: it was enchased in gold; and being cast into the water, if genuine, it would swim against the most rapid stream. Precisely of the same nature were the magical

individuals were taught, that all the initiated should receive divine honours after death,[29] and their souls be

amulets of the Basilideans (a sect of visionaries who flourished in the second century from Christ), called Abraxas, which, they asserted, was the sacred and incommunicable name of God, the Author of the circle of 365 days; and hence they were supposed to worship the sun, whose annual course was accomplished in that period. The numerical computation is as follows:—

A,	1
B,	2
P,	100
A,	1
Ξ,	60
A,	1
Σ,	200
	365

From Abraxas, say they, comes Logos (the word); from Logos, Phronesis (prudence); from Phronesis, Sophia and Dynamis (wisdom and strength); and so on to the above number of 365. This Word, which is of the same signification with Abracadabra, was the name of a god worshipped by the Syrians, and was used as a charm to prevent misfortune.

In a circle, the emblematical representation of a year, was inscribed, triangularly, this Word, which was supposed to convey perpetual health and happiness, and protection from temporal dangers.

Some of these gems have been preserved. "Joseph Scaliger had one of them in his possession, and the excellent Peireskius very many. Amulets they were, and symbols, too, of their deities, whose names of Abraxas, Michael, Gabriel, Ouriel, Raphael, Ananael, Prosoraiel, Yabsoe (names of their gods, and their seven angels, the presidents of their seven heavens), were inscribed on them, together with the figures of men, beasts, fowls, plants, stars; the schemes of which may be seen in Pignorius. Abraxas is represented with a human body, with buckler and whip, or sword in hand, as ensigns of power; and with serpents as feet."—(*Tenison's Idolatry*. Consult the F. Q. R. for 1840, p. 307.)

[29] Aristoph.

assuredly received into the blest abode of the gods.[40] Hence arose that great anxiety for initiation, which produced such immense profits that, in a time of scarcity, the public treasury of Athens was amply replenished from the emoluments arising out of these mysteries.

In the dark history of the heathen world, we discover few appearances of Masonry, except in Egypt, Greece, Phœnicia, and Rome; idolatrous fable, and improbable mythologies, supply the place of truth and reason; and it is a remarkable evidence of the connection of Masonry with religion, that, in proportion as the knowledge and worship of the true God have declined in all the countries of the earth, Masonry has also receded from the view, as the glorious light of the sun vanishes before the darkness of the night. And it may be safely added, that no certain traces of genuine Masonry have been found to exist in any country, or amongst any people, who have altogether renounced the true worship of God, and set up an idol in his stead.

The mysteries, which were esteemed as a plausible substitute for Masonry, attained such an influence over the minds of men, that even the great moralist Isocrates confessed that the mysteries were what human nature principally stands in need of.[41] And almost all the philosophers of antiquity speak highly of their original purity, and the great and beneficial effects they were calculated to produce both to states and individuals. Socrates approved of them, though he long refused to be initiated; Tully gave them the highest character, in a moral and political point of view; and Plutarch[42] could say, that "their mythologies contained nothing weak, unreasonable, or superstitious; but that, under every fable was hid some moral, historical, or philosophical truth."[43]

[40] Plato Phœd. [41] Paneg. [42] De Isid. et Osir., p. 353.

[43] Lucian is describing the initiations when he makes Menippus relate to Philonides the terrors of the infernal regions which he says he himself witnessed. He then moralizes with great beauty:—"Comparing human life," says he, "to the initiation processions, where Fortune, acting the Choragus, disposes all things, and puts on the several habits of those who walk in it; to one she gives the tiara, appoints him satraps, and crowns him with a diadem; another she clothes in the garb of a slave; one she adorns and makes beautiful; another she makes deformed and ridiculous, for the spectacle must have vari-

In the history of an idolatrous nation, the declension of Masonry may be very accurately defined, as its decay is visibly connected with the corruptions of religion. At the dispersion from Babel, the original planters of nations carried with them a knowledge of the principles of our science, more or less deteriorated, according to the practice of their former associates; but in no one instance entirely lost. After these planters were settled in their respective colonies, we behold the unceasing efforts of the Cabiri used to pervert it from its original intention, and make it subservient to their own private views of aggrandisement. These innovations brought on idolatry; every nation had its favourite deity; and, in after ages, these gods became incorporated, and hosts of mediators were worshipped by many individual nations, till at length the meanest reptiles, and even inanimate stocks and stones, were worshipped as gods; and, in the time of Hesiod, the world contained no less than thirty thousand objects of Pagan adoration. Amidst such a gross defection from God's worship, it is no wonder that Masonry, clothed in purity and perfection, should hide her face in shame and sorrow; it is no wonder that they should reject her as a meddling and unwelcome intruder, when, faithful to her trust, she denounced judgments against their apostacy; overthrew their idols with contumely, and pointed out charity, or universal brotherly love, as the medium through which they might attain to the knowledge and love of their Maker.

The Eleusinian mysteries were transmitted by *oral tradition*, for a period of more than two thousand years, and continued until the reign of Theodosius, who gave the finishing blow to idolatry, and all its accompaniments, throughout his extensive empire. Their secrets were

ety; often, even in the middle of the ceremony, will she change the dresses of some, and not permit them to go through the rites as they set out. Crœsus she forced to take the habit of a slave; to Meandrius, who had long walked in the procession as a servant, she transferred the monarchy of Polycrates, and suffered him, for awhile, to strut in the royal robe. When, at length, the ceremony ends, every one gives back his garment, and laying it aside, together with his body, becomes just as he was before, and in nothing differing from his neighbours. Some, when Fortune came to strip them of their robe, were foolish enough to murmur and be angry, refusing to give back what was but lent them for a time, as if they had been deprived of something which they considered as their own."

never committed publicly to writing except in the very latest ages, when their abominable practices brought them into disrepute, and accelerated their dissolution.[44]

How very sacred the ancients deemed these mysteries, appears from the following passages in Apollonius Rhodius:

> "To Samothrace, Electra's isle, they steer,
> That there initiated in rites divine,
> Safe they might sail the navigable brine.
> But, muse, presume not of these rites to tell:
> Farewell, dread isle! dire deities, farewell!
> Let not my verse these mysteries explain:
> To name is impious, to reveal profane."
>
> FAWKES.

The mysteries in every nation were committed to the custody of the priests.[45] The Bramins of India were wonderfully tenacious of their secrets, and, deviating from the practice of other nations, concealed them from all the world except those who aspired to the sacerdotal dignity. Their secrecy was so severely maintained, that death was the certain punishment for the slightest breach of faith. The Hindoos were idolaters, yet the general truths of religion ran obscurely through their system of false worship. They represented the Supreme Being under a THREEFOLD SYMBOL. They believed that "God created the world; that he is eternal, omnipotent, knowing all things, and present everywhere." They admit the reality of a future state, though their theory on this point is somewhat vague and fanciful. The threefold symbol evidently shows that these idolaters had some general ideas respecting the doctrine of the Trinity; which appears, indeed, to have run through all the systems of false as well as true worship in every age of the

[44] Warburton says, that the mysteries are laid open, and the tedious forms of initiation fully described by Virgil (ENEIS, lib. 6).

[45] And they held the minds of men in the most deplorable thraldom. "Amongst the proudest and wisest," says Mills, "within the borders of paganism, there did not live a man unenslaved by these delusions. The soothsayer, the interpreter of dreams, the sacrificer, the seller of the remnants and dust of the dead, the miserable pretender to magic; these were the true rulers of mankind, these were the sceptre-bearers, to whom emperors themselves were but as menials; they laughed at authority, set counsel at nought, and sapped the foundations of every state, by sapping the vigour of the national mind."

world. Suidas informs us that the name of Trismegistus was given to Thoth or Hermes[46] "because he taught the doctrine of the Trinity."

Stanhope says:—"Some very learned heathens have made approaches to this doctrine, under the names of one or good, mind or cause, and soul, sometimes called the soul of the world, at other times the soul above the world. The same have been again distinguished by infinite GOODNESS, infinite WISDOM, and infinite LOVE; but these distinctions are not made to imply three different principles, but as united in one common principle or universal cause. The first of these was said to be derived from none; the second to be derived from the first; the third from the other two. In the production of the world, the first was the original MOVER; the second was the ARCHITECT; and the third was the GIVER OF LIFE:

[46] It is impossible to clear away the mists in which the history of the triple Hermes is involved. The poets identify him with Mercury. Bishop Cumberland makes him the same as Thoth, the son of Mizraim. Bryant, from the Chronicon Paschale, pronounces him to be the patriarch Joseph. Some think his name of Trismegistus, or thrice greatest, was imposed, because, like the Jewish patriarchs, he combined in his own person the threefold offices of king, priest, and prophet; and hence the theory which professes to explain all the phenomena of Nature from the three chemical principles, salt, sulphur, and mercury, is called the Hermetical philosophy. Suidas, however, says that the name of Trismegistus was given him because he taught the doctrine of the Trinity. Faber considers him an imaginary mythological character, and derives his name from Ar-Mon, the deity of the lunari-arkite mountain. Hammer considers him to have been Enoch, and says, "Hermes was the first king of the ancient Egyptians, and is evidently the Hermes Trismegistus of the Greeks, and possibly the same with the triple Râma of the Indians. The old kings of Egypt are comprehended by or under the name of Pharaohs. The Oriental historians divide them into three dynasties; viz., 1, the Hermesian; 2, the Pharaohs; and 3, the Coptic, or, properly, Egyptian kings. To the first, and particularly to Hermes, the threefold himself, they ascribe the tombs, catacombs, temples, palaces, pyramids, obelisks, sphynxes, and all the royal, funeral, religious, and astronomical monuments which astonish the traveller in Upper Egypt; but, incapable of distinguishing them, or of finding out their true appropriation, they believe all of them to have been constructed for the purpose of hiding treasures, of raising spirits, of telling fortunes and future events; of performing chemical operations, of attracting affection, of repelling evils, or of indicating approaching enemies; and they call them, according to these supposed purposes, treasure-chambers, conjuring buildings, astrological tables, alchemical monuments, magical spells, talismans, and magic alarm-posts.

but still all these were affirmed to have but one operation, and all things to be produced by the common consent of the three."[47]

Every Mason will fully comprehend this reasoning, because it is nearly allied to a most beautiful illustration contained in the first Lecture of Masonry.

[47] Boyle, Lect.

CHAPTER VI.

CONTAINING FOUR HUNDRED AND SEVENTY-SEVEN YEARS.

View of Masonry from the Universal Deluge to the Offering of Isaac.

NOAH remained in the ark while the waters inundated the world, for the space of six months, at the expiration of which time the ark rested on Ararat, a mountain in Armenia. After remaining about three months in that situation, Noah sent out a raven[1] and a dove, that he might ascertain whether the waters had subsided. The birds very soon returned to the ark, unable, from the prevalence of the waters, to find a place of rest. At the end of seven days he sent forth the dove a second time, which returned to the ark with an olive leaf in her mouth, as a token of peace and reconciliation with God; and the olive branch has consequently been adopted as a symbol of peace by every nation uuder the sun. When seven days were again expired, he sent forth the dove a third time, which returned to him no more; hence Noah concluded that the waters were dissipated from off the face of the earth; and at the end of twelve months and ten days from his entering the ark, he left it on the summit of the mountain, and all the creatures in it were soon dispersed over the earth.[2]

[1] Ravens were birds of evil omen. When they appeared about an army, they were objects of terror, particularly if they came croaking on the left hand. Pliny says that the worst omens were given by them when they made a harsh sort of noise—rattling in their throats as if they were choking.

[2] "In the time of Josephus, there was a city in Armenia which he calls *Αποβατηριον*, or the place of descent: it is called by Ptolemy, Naxuana: by Moses, Choronensis Idsheuan; and at the place itself it was called Nach-Idsheuan, which signifies the first place of descent. This city was a lasting monument of the preservation of Noah in the ark, upon the top of that mountain at whose foot it was built, as the first city or town after the Flood."—(Bishop Tomline's Theol., pt. i., c. 1.)

The first act of Noah, after his escape from the general destruction of all created flesh, was an act of gratitude and devotion to his Great Preserver. He erected an altar and offered a burnt-offering of every clean beast and fowl. Here God covenanted with Noah, that he would no more destroy the world by water, and placed a *rainbow* in the clouds as a token, which was to remain as a perpetual memento of His most gracious promise.[3]

The assurances of preservation delivered to Noah were accompanied by an injunction to observe certain precepts, which the Jewish Rabbins say were *seven*:[4]—1. Judgment; or punishment for the commission of unnatural crimes. 2. Blessings; particularly the institution of the Sabbath, and praising the name of God. 3. Against the practice of idolatry. 4. Uncovering our own nakedness forbidden. 5. Punishment for shedding the blood of our fellow-creatures. 6. Against theft, fraud, and dissimulation: and the seventh forbade eating the flesh of a beast, taken from it before it was dead.[5]

In process of time the unnatural conduct of Ham elicited his father's curse. He denounced judgments upon his posterity; and particularly on Canaan, which were inflicted with unremitting vengeance.[6]

[3] A phenomenon, so remarkable and so frequently recurring amidst excessive rains, serves to impress this assurance firmly on our minds. The appearance of this bow is said to excite very extraordinary sensations upon the Jews, even to this day. Superstitiously imagining the sacred name of God to be visibly displayed in the rainbow, they turn from it in the utmost veneration, lest they should behold the majesty of God, whom no one may see and live: and after an humble confession of their sins, they acknowledge themselves worthy to be cut off by a similar visitation, and celebrate His clemency who spares them, while deformed by a series of accumulated transgressions.

[4] Maimonides informs us that Adam had six precepts given him after the fall; which were—1. Against idolatry. 2. Against blasphemy. 3. Against murder. 4. Against adultery. 5. Against stealing. 6. To appoint judges to enforce these precepts. These, he adds, were enjoined on Noah, with this addition, that he should not cut off any portion of a living animal and eat it.

[5] Sheindler in Pentaglot.

[6] The curse of a father, in ancient times, was deemed an inexpiable misfortune. Heathen nations were impressed with an idea, that one principal commission of the Furies was, to execute vengeance on wayward children, lying under the parental curse. In after ages, the descendants of Canaan became addicted to the very worst species of idolatry, and even sacrificed their sons and their daughters on the impious altars of false and impure deities. (Deut. xii., 31.) They

His immediate posterity partook largely of their progenitor's perversity; stimulated probably by the curse. They removed by gradual migrations from east to west. until they found themselves on the plains of Shinar, about a century after the Deluge.[7] The children of Japheth principally accompanied them; and on these

practised the most monstrous and unnatural vices, and lost every vestige of that pure science which places a restraint on all unruly lusts and passions. They were guilty of incest, sodomy, and every kind of bestiality. (Levit. xviii.) Thus when the Israelites, who sprang from Shem, had been delivered from their Egyptian bondage, and brought with them the science of Masonry, which they practised under the auspices of their grand master Joshua, who succeeded Moses in that high office, the effects of Noah's curse became visible; for the Canaanites were destroyed or driven out of the land, to experience every privation and misery in strange lands, where human foot had never before trod. And those that escaped destruction and remained in the land, were made hewers of wood and drawers of water to the Israelites. They who fled and planted other nations obtained no continuance of rest or peace. The Tyrians were destroyed by Alexander, a descendant of Japheth; and the Carthaginians by the Romans, who were of the same original. And the miserable remains of this unhappy people are slaves to the Turkish nation, descendants also from the same patriarch. "Egypt was the land of Ham, as it is often called in Scripture, and for many years it was a great and flourishing kingdom; but it was subdued by the Persians, who descended from Shem, and afterwards by the Grecians, who descended from Japheth; and from that time to this it hath constantly been in subjection to some or other of the posterity of Shem or Japheth. The whole continent of Africa was peopled principally by the children of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, and then of the Saracens, and now of the Turks! In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants! And of the poor negroes, how many hundreds every year are sold and bought like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another! Nothing can be more complete than the execution of the sentence upon Ham as well as Canaan!"—(Newton on the Proph., Diss. 1.)

[7] To enter on the origin and planting of nations, would be a discussion too wide and uncertain for the limits that could be assigned to it in a work of this nature. Nor is it necessary. I may, however, remark, that India and Egypt were the great schools of the world. Here all wisdom and learning were concentrated, at a period when ignorance and barbarism characterized almost every other people; and, even in the most early times, Egypt sent out her colonies into divers nations, for their civilization and improvement; not only under the conduct of Osiris, Danaus, and Cecrops, but under many other chiefs; and Eupolemus, in Eusebius, says (Præp. Evan., l. 9., 26) "Moses was the first wise man who imparted Egyptian literature to the Hebrews, from whom it passed to the Phœnicians."

immense plains they laid the foundation of a mighty kingdom, which, under the name of the Babylonian Monarchy, continued in a flourishing state for many centuries. Here they formed the great project of erecting a Tower, whose height and magnitude should be a sufficient protection against any future inundation of the world.

A part of the race of Shem, who had been induced to join in the migrations of mankind under their respective patriarchs, were united with Ham and Japheth in the construction of this Tower. They did not, however, suspect what was the secret design of Nimrod, and therefore engaged in the work from principles of public utility, and without imagining that any evil consequences would result. The building was erected to the honour of false gods, as well as to prevent dispersion. It was composed of enormous bricks dried in the sun, each being 19½ feet in length, 15 feet broad, and 7½ feet in thickness. These bricks were cemented by slime or bitumen,[8] which was rendered by time as hard as the substance of the brick. Three years were occupied in making these bricks, though the greatest part of mankind were employed in the work.[9]

The most probable dimensions of this building are those proposed by Anderson in his History of Masonry: "The foundation is reported to have been a square of half a mile in compass; and the building to have consisted of eight square towers, rising in stages above each other, with an ascending passage on the outside, all the way up to an observatory on the top, which was 600 feet from the ground.[10] In the grand tower were apartments

[8] Gen. xi., 3.

[9] Many improbable and groundless conjectures have been offered respecting the magnitude of this celebrated edifice. Jerome says, from the testimony of *ocular demonstration*, that it was four miles high, and of proportionable dimensions in bulk. Some Oriental writers have pronounced it to be at least twelve miles in altitude; and one author, in particular, is bold enough to make it 5,000 miles high! This building, it is true, must necessarily have been of very large dimensions, considering the number of people who were engaged in it upwards of forty years (Syncel. Chron.). Yet these preposterous accounts exceed all the bounds of human credibility.

[10] Such was the opinion of Dr. Anderson, and I adopted it without consideration in the first edition of this work. On mature deliberation, I am inclined to think it erroneous. The first huts which were

with arched roofs, supported by pillars 75 feet high, intended for a temple, in which the idolatrous worship of the god Belus was afterwards performed."[11] In the interior of the bottom story was a cavern in which the Cabiric mysteries were celebrated.

To prevent the select people from imbibing the idolatrous sentiments which God foresaw would be rapidly and widely propagated, he resolved to disperse mankind over the face of the earth. The families then in existence appear to have formed one great community, each governed by its respective patriarch, and compacted together under one monarch, with the exception of Noah and his adherents, who had already colonized China. As the building of this tower advanced, men became more confident of their own power and importance, and less inclined to yield obedience to the seven precepts of Noah. Each father of a family, as private interest or inclination might prompt, assumed to himself the power of legislating for his immediate followers; and, departing from primitive usage, adopted such rites of divine worship as were best suited to the new and local object of his adoration. The variety of forms which idolatry would assume, under such circumstances, would lead to a direct oblivion of the true God and religion; and the fascinations of novelty being almost irresistible to human nature in its degenerate state, the righteous line of Shem was threatened with contamination; and thus the knowledge of God might have been totally lost.[12]

erected for the habitation of man, are supposed by Vitruvius to have been built on a *circular* base, as we know the cabins of the primitive Britons were, with a post in the centre to support the roof. This form would not sustain any material alteration before the Flood; and the first colonizers of every country, after the dispersion, used, with one consent, the same convenient plan in the construction of their domestic habitations. It is reasonable to infer, therefore, that the tower of Babel, at which they were all engaged before they were sent off to colonize the world, partook of this figure. Being emblematical of the spiral flame, it was dedicated to the sun, as the great agent, according to their belief, employed in drying up the waters of the Deluge. Verstegan has given a plate of this edifice in the title-page of his "Restitution of Decayed Intelligence in Antiquities;" and it is there represented as the frustrum of a cone with seven gradations: Calmet has followed this author, and has also introduced an engraving with the same design. (See the Signs and Symbols.)

[11] Noorth. Cons., part 1., c. 2.

[12] It is recorded (Sanch. in Euseb. de Præp., l. 1, c. 10), that Shem

To preserve, therefore, a remembrance of himself upon earth, the Deity gave to every division of idolatry a separate language; the line of Shem alone retaining the primitive speech of mankind; this impelled the disappointed architects to wander in search of other settlements, where an uniformity of language might unite them in some bond of society.

It is thought that, at the dispersion, there were only *three* languages essentially different, which were exclusively appropriated to the three distinct posterities of Shem, Japheth, and Ham. And, if this be admitted, the ensuing variety of tongues will not be difficult to account for. The posterity of these original patriarchs having migrated to some distance from each other, and forming separate communities, as they encountered different obstacles and experienced a different fortune, every circumstance which produced a shade of variety would be dignified with a new appellation, varying with the various fancies and dispositions of their respective leaders. These new phrases, though at first only casual and adventitious, would in time give a new character to the original language, which would at length become changed both in idiom and words. And hence every nation would be distinguished by its own peculiar dialect. This rendered the adoption of signs and tokens absolutely necessary, as an universal language, by the use of which they might occasionally communicate with each other, amidst all the variety and change of speech.

"The migration from Shinar commenced fifty-three years after they began to build the tower, or one hundred and fifty-four years after the Flood; and they went off at various times, travelling north, south, east, and west, with their masonical skill, and found the good use of it in settling their colonies. From Shinar the science and the art were carried to the distant parts of the earth, notwithstanding the confusion of dialects, by the masonic practice of conversing without speaking, and of knowing each other by signs and tokens; which expedient, *according to an old tradition*, they contrived upon the dispersion,

married into the family of Ham; an union which produced those three extraordinary men named Axieros, Axiokersa, and Axiokersos, or the THREE MIGHTY ONES, who, with indefatigable industry, disseminated the practice of idolatry throughout the then known world.

in case any of them should meet in distant parts who had been before in Shinar."[13]

This great event made such a terrible impression on the minds of all the workmen concerned in this building, that they kept as near to each other and to their original settlement as possible, apprehensive of some further and more signal judgments, until increasing numbers compelled them to extend their migrations, and seek for refuge in more extensive regions, where their accumulating population might be less likely to prove incommodious; and a general tradition remains, distinct from the writings of Moses, in every country to which they migrated from Shinar.[14]

"There are other reasons of the dispersion of mankind into the several countries of the known world, than those that are most commonly offered to us, and they are these: the fruitfulness of many countries above others, as Egypt, Canaan, Greece, and of Asia Minor, besides the islands, were known to Noah and his sons before the Flood, and therefore they would acquaint their offspring therewith, which would naturally excite in them a desire to be early possessed of those fertile lands, which could not be without first removing from their old habitations."[15]

An old Eastern tradition specifies that Noah, a short time previously to his death, made a formal division of the earth between his three sons, and bound them by oath not to encroach on each other's territories; but there does not appear any foundation for such a supposition; for, after enumerating the seventy primitive

[13] Noorth. Cons., part 1, c. 2.

[14] Abydenus, the Assyrian, says:—"The first men of the earth, being of gigantic form, and insolent in strength, despised their gods, and undertook a tower where Babylon now stands; but when the building had nearly reach the heavens, the gods, assisted by the winds, threw down the edifice upon them. Hence the ruins were called Babylon. Till this time all mankind had the same speech, but now the offended gods brought upon them a clamorous confusion of tongues." (Euseb. Præp. Evan., l. 9, c. 14.) Eupolemus, from Alexander Polyhistor, says the same thing. (Euseb. ut supra, c. 17.) The Sibylline oracles give a similar testimony to the same truth. And many ancient authors indirectly allude to the ruin and devastation occasioned by the general dispersion of mankind from the plains of Shinar.

[15] Cumb. Orig. Tract, 4.

nations springing from Noah, Moses says expressly,—"These are the families of the sons of Noah, after their generations, in their nations; *and by these* were the nations divided in the earth after the Flood."[16]

It is remarkable, however, that, with very few exceptions, the dispersed workmen migrated to different situations, according to their respective pedigrees. The descendants of Shem continuing in Asia, of Ham penetrating into Africa, and of Japheth into Europe; and, in the several divisions of the earth which they respectively peopled, exercised those principles which were recommended by their leaders. Ham built Byblus in Phœnicia, previously to the general migration of his posterity into Africa; and, after having remained there many years, visited his children in their new settlements, and ultimately retired to that city as a place of settled residence: his eldest son, Cush, who had originally colonized that portion of land encompassed by the river Gihon, was induced to retire and form a new colony, when his country had become subject to the arbitrary government instituted by his son Nimrod; he therefore travelled south-westward, and founded that country known by the name of Ethiopia. Mizraim settled in Egypt, and exercised the art of Operative Masonry with considerable effect, in building the cities of Memphis and Diospolis.[17]

[16] Gen. x., 32.

[17] Every people were indebted to Egypt for the rudiments of literature and science. The colonizers did not content themselves with merely engrafting upon the savage stock a love for the cultivation of human arts and mechanical inventions, by which industry is rewarded with additional comforts and enjoyments unknown before their arrival, but improved the influence arising from these causes by a revision of their sacred code; for the traditions of Shinar were never entirely lost by any of the migrating tribes which were driven by necessity from those fertile plains to colonize and people the globe. Historical or religious truths—indeed, language itself—in those early ages, were all poetical; and poetry retains its hold upon the mind in every change or reverse of fortune, with little prospect of deterioration. They formed the nursery song of the tender mother, and the social enjoyments of mankind were accompanied by their repetition. Hence the preservation of these important facts may be rationally accounted for, however, from the operation of various causes, a solitary or detached tribe might have forfeited its relish for the arts of social life, and degenerated into a savage state; for religion is natural to the mind of man; and objects of worship were

Phut penetrated into the heart of Africa, with his followers, about the same time; and his youngest son, Canaan, built the cities of Hebron and Zoan, in the land called after his own name, immediately after the dispersion.

Such were the situations chosen by Ham and his sons for the seat of their respective governments. His grandsons were also assiduously employed in promoting the great work of dispersion. Nimrod, the son of Cush, retired from Babel, or Babylon, to avoid the inundations with which that city was annoyed; built the city of Nineveh, and founded the great Assyrian Empire. The other descendants of Cush spread over Arabia Felix, and Ethiopia. The sons of Mizraim established so many nations known by their names in Lower Egypt. The Ludim, or Libyans; the Anamim, or inhabitants of Delta; the Pathrusim, or inhabitants of Thebais; and the Caphtorim. Naphtuhim settled at Memphis in Upper Egypt; and Philistim planted the country between Canaan and the Mediterranean sea; and his descendants were the Philistines. Phut peopled the northern borders of the Persian Gulf, and the children of Canaan settled in Phœnicia. Sidon built a city, and called it by his own name; his other sons founded nations known by their respective names, which were afterwards destroyed by the children of Israel.

"The posterity of Japheth inhabit Europe, Asia Minor Media, a part of Armenia, Iberia, Albania, the vast regions of the north, which formerly the Scythians, but now the Tartars, possess: to say nothing of the New World

presented to his imagination in all the great productions of Nature, as the deity of their Cuthite ancestors.

Such indigenous gods would occupy the Elysium or Tartarus of all uncivilized tribes as were most congenial to their climate or pursuits. A warlike tribe would clothe its deity with terror; if agricultural, it would derive its gods from the earth or the seasons of the year; but in all cases, while it retained its primitive simplicity, the worship would consist of but few rites, and those merely propitiatory. But when the above changes were wrought by colonization, the simple rites of divine worship would become impregnated with the leaven of foreign superstitions. To what extent these innovations might accelerate the debasement of religious truth I am not now to examine; I merely state what I conceive to be the fact; and if that be established, the natural and inevitable result will hereafter appear.

(America), into which, it is most probable, they migrated by the straits of Anian."[18]

Japheth led his colony into Arcadia, and they were afterwards named the Pelasgi,[19] because their principal migrations were performed by sea (πέλαγος). Not long after this the Sicyonian kingdom, in the same region, was founded by Ægialeus, in whose reign the oracle of Dodona was set up by an Egyptian priestess, who had been taken captive by the Phœnicians, and sold into Greece. Thus early was Masonry prostituted amongst the posterity of Japheth. Gomer, Magog, Tubal, and Meshech dispersed with their colonies to the north part of Syria. Their chief city was called Magog, and afterwards Hierapolis, or the Sacred City. Askanez, the son of Gomer, established the kingdom of Armenia, and probably Phrygia.[20] Togarmoth, another of his sons, placed himself near the country planted by his father. Javan was king of the Ionians, afterwards called the Athenians, and Greece; his son Elishah reigned in Peloponnesus; whose descendants were celebrated for the blue, purple, and crimson dye.[21] Tarshish retired into Spain; his posterity traded in silver, iron, tin, and lead.[22] Kittim reigned in a part of Italy; the excellence of his posterity was chiefly in works of ivory.[23] Dodanim advanced farther north, and took possession of France; and hence Great Britain and the northern part of Europe were peopled.[24]

Shem settled in Salem, and was afterwards its monarch, under the name of Melchizedek. He lived to an old age, and preserved the principles of Masonry amongst his descendants, until he ultimately committed them unsullied into the custody of Abraham, who was upwards of one hundred and fifty years old when Shem died. His posterity spread over the vast continent of Asia, except such part as had already been colonized by Noah, and amongst a certain select portion of his descendants, the knowledge of Masonry was never wholly lost.

Elam planted Persia, which soon became a great and

[18] Bochart, Phaleg., l. 3, c. 1.
[19] Cumb. Orig., p. 277.
[20] Boch. Phaleg., l. 3, c. 9.
[21] Ezek. xxvii., 7.
[22] Ibid. 12.
[23] Ibid. 6.
[24] Bochart.

flourishing nation. Ashur, after building Ur of the Chaldees, which became the residence of his brother Arphaxad, succeeded Nimrod in the government of Assyria, which was so named after him; and continued for many successive centuries in the plenitude of its vigour. Arphaxad settled with his colony in Ur of the Chaldees, which was situated in Mesopotamia; and here his descendants, deluded by the fascinations of the Cabiric rites, sunk into idolatry, and renounced the practice of Masonry altogether. Lud was the planter of the Lydians, in Asia Minor. Aram planted some part of Syria, but the particular situation of his colony is uncertain.

Eber was the father of God's chosen people the Hebrews, to whose custody the sacred oracles were afterwards committed, and who preserved a knowledge of HIS NAME when all the rest of the world were polluted with the grossest defilements of idolatry. His son Joktan led a colony beyond Mount Mesha; and his thirteen sons spread over Mount Sephar, and penetrated into India; but Peleg and his descendants continued at Ur, and lived amongst the idolatrous Chaldeans, until the time of Terah, the father of Abraham, when the Chaldeans drove them out of their land, and wrested their possessions from them, because they openly renounced the worship of idols, and returned to their allegiance to the true God.[25]

Thus were the different quarters of the world peopl d by the descendants of Noah, the patriarch himself founding the empire of China; and thus was our science disseminated and spread over the earth. Its spirit, amongst *many* of these nations, continued to invigorate the minds of men, and it sunk into oblivion by gradual and almost imperceptible degrees; amongst *others*, more bold and

[25] The Phliasians had a temple *without an idol, or any visible object of adoration*, for which they professed to have a special reason, but asserted it was incommunicable. (Pausan. Corinth.) Here then we have a testimony that some traces of our science were visible in the Grecian city, amongst the posterity of Shem: for Phlius was built by Haram, the elder brother of Abraham; and perhaps this small tract in Peloponnesus was the only part of Greece where any part of Shem's posterity settled. This peninsula had been very early corrupted, for the mysteries of the Cabiri were established there by Magog or his immediate descendants, which paved the way for the worship of idols; and this worship is the most certain test of the deterioration of ancient Masonry, which inculcated as an indispensable duty the worship of one God, unconnected with any visible symbol.

enterprising, it served only as a model for new systems, where, divested of its native purity, it was perverted to advocate and support a cause diametrically opposite, and decidely hostile to the views of its Divine Author, in its original establishment. It assumed, in these nations, a daring character, and was invested with an absolute and undisputed authority over the lives and property of its deluded votaries. It boldly proclaimed idolatry to be the genuine and primitive worship, and inflicted the most severe punishments on all who refused to acknowledge its sovereign authority, or to practise the duties prescribed by its dogmatical laws.

The patriarch Shem continued, until the time of his death, to practise those principles of the Masonic science which he had learned of Lamech, Methusaleh, and Noah before the Flood. He communicated to his immediate descendants the mysteries of Enoch's pillar, and hence his sons, the Cabiri,[26] became fraught with that knowledge which rendered them so celebrated throughout the world. At their migration, they entered into a solemn league with Thoth, or Pathrusim, the son of Mizraim, who was intent on converting the imperfect knowledge of Masonry, which he had learned from Ham, to his own individual advantage. Finding the sons of Shem in possession of that information to which he so ardently aspired, he eagerly embraced their offers of friendship and mutual amity, and even gave them a share in the government of Egypt. Their ambition being thus excited, little further was necessary to engage the prostitution of their acquirements to the furtherance of any scheme dictated by their patron, the powerful king of Egypt. The great end to be accomplished was their own apotheosis; and this could scarcely be effected but through the medium of superstition. To awaken this feeling, and enthral the mind most successfully, it was determined, after mature deliberation, to institute mysteries founded

[26] The Cabiri are made the sons of Shem, by a daughter of Ham, by Sanchoniatho; and, it is believed by the learned Bishop Cumberland, justly. They were said to be three in number, Axieros, Axiokersa, and Axiokersos, which, according to Sir Isaac Newton, (Chron. p. 157,) correspond with Ceres, Proserpine, and Pluto; but some say their number was six: and add to these, Casmillus, Jove, and Dionysius. (Vide Cumb. Orig., p. 335.)

on the plan of Masonry. This produced the desired effect. The numerous rites and imposing ceremonies attached to these mysteries were celebrated in the most secret places, and covered with the shades of midnight. Confined at first to a select few, they were treated in public with such a high degree of veneration, that it was accounted almost an inexpiable crime to mention them. These precautions, artfully used, infused into the multitude a superstitious awe, and a dread which they could neither account for nor define; and caused them to shudder with involuntary dismay, if these solemnities were named. It was then suggested that these feelings were inspired by the superior and invisible beings, under whose immediate protection the mysteries were placed. The people admitted the inference to be just, because they were unable to assign a more probable cause as the source of their inherent terrors. The scheme succeeded but too well. Founded on the same general principles with ancient Masonry, the mysteries were modelled so as to serve the very worst purposes of idolatry; and through their influence idolatry assumed a gross and bestial form, even in the early ages of the Egyptian monarchy.

To disseminate the newly-established mysteries, and extend the influence of idolatry in other countries, the Cabiri travelled through Egypt, Asia, and Greece;[27] and in all lodges or societies which had preserved any remembrance of Masonry they introduced amongst the Noachidæ their sophisticated innovations, and by their extraordinary attainments, and insinuating manners, were generally successful in blending ancient Masonry with

[27] And to accelerate their conveyance to various parts of the earth, a *πλοιον*, or ship, with masts, sails, oars, and other requisites for directing its motions and influencing its speed, was built. This vessel was an object of astonishment and terror to the inhabitants of those strange countries which they visited, and caused these extraordinary men to be received with the utmost respect and veneration. The ship was taken for a living animal; and hence originated the fables of winged dragons, griffins, flying citadels, and men transformed into birds and fishes. The winged Pegasus was nothing but a ship with sails, and hence said to be the offspring of Neptune. A name was imposed on the vessel when it was launched, which could not afterwards be changed; for it was generally the sacred appellation or emblem of a tutelary deity; and the ship being purified with brimstone, was ritually consecrated to the god, under whose protection it was for ever placed.

their mysteries; so that the true import of our science was but obscurely conveyed, if conveyed at all, amidst the multiplication of absurd and unintelligible ceremonies. To dissipate all suspicious doubts, and to make their impositions the more palatable, they taught that, all who were initiated into their mysteries were under the protection of the gods, and consequently were exempt from every danger, whether of fire or water, the sword or famine. Such promises, enforced by the information communicated to these nations by the Cabiri, impressed the inhabitants with such a veneration for their persons, that they were deified, as if by mutual consent; and the mysteries promulgated by them were termed "The Rites of Dii Cabiri."

These men, I should conjecture, were the first priests who officiated in open violation of the patriarchal privileges attached to primogeniture; and by means of superstition, added to the influence of their mysteries, they gained such an ascendancy over the minds of the people who embraced their systems, as to be allowed to make what regulations they pleased in the civil and religious polity of states and empires; and after death, to be worshipped as the greatest and most powerful gods. Thoth, their patron, enjoyed an equal share of celebrity, for he was also worshipped under the name of Anubis; hieroglyphically designated by a dog's head; to signify his watchfulness, and the quick scent of his understanding. Osiris and Isis were consecrated into the sun and moon, and Ham into the planet Saturn.[28] The Cabiri laid the foundation of the high rank and dignity which the priesthood enjoyed in Egypt; and their plans were so rapidly improved by their successors, that before the time of Joseph, the priests had one-third of the land allotted for their subsistence, exempted from all imposts, duties, and taxes; and their persons were accounted sacred as the gods they worshipped.

The population of Europe was commenced by the posterity of Japheth, who carried with them a knowledge of the genial science of Masonry, which they in-

[28] The beautiful constellation, whose "sweet influences" are mentioned by the Deity himself (Job xxxviii., 31,) was named from the priestesses of Dodona, Peleiades, or Doves.

herited from their progenitor, who had practised it before the Flood. This knowledge was not, perhaps, unadulterated with a tinge of the Cabiric mysteries; for Pausanius[29] informs us that Ceres, who, according to the best authorities,[30] is the same with Isis, the wife of Osiris or Mizraim, and the daughter of Prometheus, or Magog, the son of Japheth, initiated her father into the mysteries of the Dii Cabiri, and accompanied him in the propagation of them throughout Macedonia, Attica, and Bœotia. Three of the sons of Japheth extended their wanderings even to the north of Europe: Magog, at length, ended his life in Scythia, Tubal in Spain, and Gomer in France or Britain.

The Pelasgi wandered as far as Ireland, and brought with them the Cabiric mysteries, to which they were inordinately devoted. And there yet remain in that country several monuments of antiquity which were erected for the express purpose of the secret celebration of these rites.[31]

Thus were these rites disseminated throughout Europe by the posterity of Japheth, and reached the distant isles in the north, amongst which were Great Britain and Ireland;[32] and thus was the science of Masonry overwhelmed with an incongruous mass of superstition. But everything in these ages was prostituted to serve the purposes of idolatry: yet though the true religion and Masonry were overturned, the false were founded on precisely the same principles, but with a different end in view. The idolatrous worship had its oracles, priests, altars, sacrifices, purifications, and temples, bearing a very close resemblance, both in external appearance and internal economy, to the ordinances of the true religion. And the mysteries, in like manner, had their solemn initiations, their distinguishing signs and tokens, their

[29] Bœtic, p. 300. [30] Diod. Sicul. in Euseb. Præp. Evan.
[31] Vide Faber on the Cabiri, c. 10.
[32] The Phœnicians established the earliest commerce with our island. They were the greatest navigators of ancient times, and traded to all parts of the world then known. Herodotus, the great father of history, professed some doubts respecting this fact, because the mariners asserted that, during their voyage round the coast of Africa, they came to a place where the shadows fell to the south; a phenomenon so contrary to the historian's experience, as induced him to question the truth of the voyage altogether.

systems of morality, their philosophical disquisitions, and other rites and ceremonies peculiar to the science of Masonry, but perverted to impure purposes by the secretaries of Thoth. And in the same proportion as the true religion was faintly disseminated in idolatrous nations, the true science of Masonry was recognized in the Cabiric mysteries; until, in after-ages, the shades of truth grew lighter and lighter, and were almost lost at the coming of Christ to restore the purity of both.

The Cabiri very studiously inculcated the *true* principles of Operative Masonry, because they assisted the views of their own aggrandizement, and their disciples appear to have greedily imbibed the knowledge thus communicated. They travelled round the inhabited world, as did also Ham and his sister Astarte, as well as Mizraim, in various directions, for the purpose of making their systems universal. Stately structures arose in every country which they visited; and many nations, under the immediate superintendence of these extraordinary men, made a rapid progress in philosophical pursuits: their knowledge of naval architecture enabled them to extend their improvements to distant continents and islands, and the principles of Operative Masonry very early extended their influence to almost all parts of the habitable globe.

It is evident that, before the call of Abraham to restore the true worship along with the purity of Masonry, the efforts of the Cabiri, in conjunction with Thoth and others, had succeeded in substituting their mysteries for truth amongst the posterity of Shem, as well as of Ham and Japheth, which they might do the more readily, from their intimate connection with that race, as descending from Shem themselves, though their mother was a daughter of Ham, who was the King of Byblus.

A short time after the deification of Thoth and the Cabiri, Abraham was born;[33] a man who was destined to

[33] At the birth of Abraham, mankind had attained to a high degree of comparative refinement. Powerful kingdoms were established; great cities had been built; regular armies were maintained; mankind already witnessed the pomp of courts and the luxury of individuals; Pharaoh appeared surrounded with his princes; Abimelech came attended with the captain of his host; the use of coined money was introduced, and Abraham himself became rich in gold and silver, in tents, and flocks, and herds. (Spineto, Lect. on Hierogl., p. 374.)

impede the rapid progress of idolatry, to reduce the influence of the Cabiric mysteries, and to advance the interests of true Masonry and religion amongst mankind. The exertions of Abraham to promote the genuine worship of God are finely contrasted with the restless activity of Thoth and his secretaries to propagate the pernicious mysteries of idolatry. Brought up amongst the Chaldeans, and his parents and friends interested in the success of idolatry, he was early initiated into the mysteries used by the Chaldeans, and studied their ἀπόῤῥητα with the most indefatigable industry and perseverance. The wild and improbable mythologies there displayed, appeared, to his superior understanding, inconsistent with the truth, and contradictory to each other. He analyzed, with a philosophical eye, their bold cosmogonies, and wondered how the earth could make itself, or be produced by a fortuitous mixture of winds, and chaos, and muddy atoms; his knowledge of astronomy enabled him to take a correct survey of the celestial system, and he proposed to his own mind these startling questions: Can the immense orbs which beautify and adorn the spangled canopy of heaven be formed out of nothing, be suspended in the air without any visible support, and perform their courses with such order and regularity from the sole effect of chance? Did chance ever produce a minor work since the Creation? how, then, could this imaginary cause produce so august and stupendous a system as this universe contains? The cosmogony being false, he began to entertain doubts respecting the purity of the system altogether; and at length was quite dissatisfied with the popular motives for its establishment, and the doctrines which it taught.

In this state of uncertainty, he consulted with the priests and hierophants; but they were too much interested in the success of their own impostures to satisfy his doubts, even if they had been able. Hearing that the old patriarch Shem was living at Salem, he applied to him for assistance and information. The patriarch, on examination, finding him worthy and of good report, admitted him to a participation of those invaluable secrets, which pointed to the one true God, the Creator of the universe, as the sole object of adoration. He communicated the true system of the creation, and the

history of the world before the Flood; shewed that that great judgment was brought on the world for the sins of its inhabitants; revealed the seven precepts of Noah, as the conditions of God's covenant with man; imparted the origin of sacrifices, and the most acceptable offering which can be made by man; cautioned his pupil against the mischiefs of idolatry, and finally received him as one of the Noachidæ, or faithful followers of Noah.

Having studied Masonry under Shem with unabated diligence and assiduity, until he was a *perfect master* of the art, he communicated with a select few of his own family, who retained some indistinct remembrance of Masonry, though much adulterated and obscured by innovations of Cabiric introduction, and prevailed on them to renounce the worship of idols, though his father was an idol-maker.[34]

Thus successful in his own family, Abraham endeavoured to extend the benefit to his more distant relations, and was strenuous in his exertions to restore the true principles of Masonry, as the most effectual means of leading men's minds, by gentle and imperceptible degrees, to the true worship of God. This was an attempt replete with danger in those ages of violence and arbitrary power. The vengeance of the Chaldeans was elicited against the innovator, and they applied to the King of Assyria to stand forward in defence of their religion, which was openly threatened with destruction. The authority which Abraham possessed was scarcely

[34] The manner in which Terah was reclaimed is thus told by the Jewish Rabbins:—Abraham entered into his repository during his absence, and hewed all the statues in pieces with an axe, except the largest, in whose hands he placed the weapon. When his father returned, he angrily inquired who had been the cause of all this devastation. Abraham answered that the gods had been quarelling who should enjoy an offering of flour which had been presented; and that, to put an end to the contest, the most powerful amongst them had cut the rest to pieces with the axe in his hand. Terah replied, that the statue was inanimate, and could not possibly accomplish such an undertaking. His son, on this, urged the impropriety of worshipping images which, by his own acknowledgment, could neither act nor speak. This argument, enforced by other considerations, produced a salutary effect on Terah, who appeared convinced of the wickedness of idolatry, and he and his family renounced the worship of false gods; and by the influence of Abraham, through the medium of our science, returned to the worship of the God of Heaven.

sufficient to protect him from the fury of this potent monarch. Trembling for his own sovereignty, if the mysteries by which his despotism was upheld were exposed to public execration, he overwhelmed the patriarch with every species of persecution, and condemned him to perish by fire. He escaped this judgment by a precipitate flight.[35]

Thus expelled from their native country by the hand of violence, Terah, with Abraham his son, Lot his grandson, and others who acknowledged the God of their fathers, took refuge in the land afterwards called Haran, in honour of their relative of that name, who died before they migrated from Ur. They remained in this country, in the peaceable practice of our rites, for about five years: but the fascinations of the Cabiric rites, strengthened by the force of ancient prepossessions and the practice of their neighbours, caused Terah and his son Nahor, who had long oscillated between the two opinions, to decide at length in favour of the splendid error; and they deviated from the practice of piety to the true God, and

[35] The Talmudists relate this incident as follows:—Abraham, having come to Ur of the Chaldees, from his native country Haran, found that they worshipped the sun, and adored it as god, and were ignorant of the First Cause. As was his custom, he argued with the heads of the city; and having demonstrated their error to them, and that the sun was only a minister and one of the instruments of the Almighty Creator, the king resolved to seize him, and he was imprisoned for some days. In the meanwhile he continued his arguments; and the king, fearing that he might bring over his subjects to his religion, and thereby occasion him the loss of his sceptre, confiscated his property and banished him to the confines of the East; and as, being an apostate from idolatry, he was cursed by all those people, God assured him of his favour, saying, "I will bless them that bless thee, and I will curse him who curseth thee;" so that, although he was then under the malediction of his enemies, the time would come when all nations would bless his name, as we now see fulfilled; for not alone Israel, but many nations of the world, say, on blessing any one, "God put upon thee the blessing of Abraham." Maimonides relates this story in his Guide, testifying that he had seen it in Gentile chronicles and books; but our sages, in the Guemara of Pesahim and Batra, Tana debe Eliahu, and various parts of Rabot, hold that Nimrod, King of Babylon, had Abraham thrown into the fire (as a punishment for his opinions), and that God, either directly or by means of the angel Michael, took him from it uninjured, as he subsequently did with Hananiah, Mishael, and Azariah. This is confirmed by the Perakim of Rabbi Eliezer, who, treating on the ten trials of Abraham, relates this as one. (Concil., vol. i., p. 58.)

returned to their superstitions.[36] The Almighty, therefore, selected Abraham for the subject of a peculiar revelation; he separated him from his kindred, and with promises of superior blessedness to himself and his posterity, he sent him forth, accompained by his nephew Lot, into the land of Canaan, the place he had selected for his own peculiar residence; and the scene on which his glory was to be displayed to the world.

Abraham, believing the promises of God, obeyed the divine command, without knowing where he went, or what danger he might encounter in entering on the possession of a land to which he had no claim by inheritance. Here he dwelt in tents with his family, looking for "a city which hath foundations, whose builder and maker is God."[37] And here God renewed the ancient covenant, which appeared to be lost amongst mankind.

After a residence of about three years in this country, Abraham was stimulated with a desire to propagate his knowledge, and assert the honour of God in other countries, which were deeply impregnated with the defilements of idolatry. In the first rank of corrupted nations stood Egypt, and thither he resolved to go. Animated with the hopes of vindicating and restoring the worship of God, he introduced himself to the priests by his knowledge of the mysteries acquired in the land of Chaldea, and endeavoured to convince them of the great absurdity of their cosmogony, and the dishonour they did to God by encouraging the worship of dead men. He exhibited the superior advantages of the science which he practised and even initiated some of them into its mysteries. But the temporal honours and emoluments they enjoyed were too valuable to be relinquished for a science whose rewards were deferred to a future state. The favour and countenance of their monarch, and the influence they had acquired in his councils, were objects of too great importance, even with the most learned and conscientious of them, to be changed, probably, for persecution or death; and therefore, though they esteemed Abraham as a man of most extraordinary erudition and ability, they declined embracing his systems for reforming their religion and worship.[38]

[36] Josh. xxiv., 2. [37] Heb. xi., 8–10.
[38] Nicol. Damas., in Euseb. Præp. Evan.

Abraham became so eminent throughout the world for his piety and learning, that from his example the kings of the surrounding nations, untainted with the stubborn policy of Egypt, were incited to study deeply the mysteries of their national religion. But it was generally too much interwoven with the selfish designs of priests and hierophants to be renounced for a system of inferior splendour, though of greater purity and truth; and few nations were actually led to embrace the true religion through the pinciples of Masonry communicated by Abraham.

The Persians were descended from Shem through his son Elam, and adhered to these principles for some time after they became a distinct nation; until, either by the Cabiri themselves or their descendants, they were seduced into the worship of the sun, moon, and stars, by the fascinating mysteries of these eminent men. The patriarch Abraham had the honour to convince them of their own erroneous practice.[39] He reformed amongst them the rites of Masonry, and converted them to the worship of God, their Creator. The fame of his opposition to the Chaldean mysteries, the credit he had acquired in his disputations with the Egyptian priests, as well as his knowledge of ancient Masonry, had reached Persia; which induced some learned Persians to pay him a visit, for the purpose of studying a science so much celebrated. Abraham complied with their wishes, and taught them the superiority of Masonry over the absurd rites of idolatry; shewed them how the LIGHT shined amidst the DARKNESS of the heathen world, which the darkness could not possibly comprehend; and imparted many valuable theological and philosophical secrets, to regulate their faith and practice, and wean them from the superstitious mysteries of their own depraved worship.

On their return, these men succeeded in restoring the primitive religion, which, however, retained its influence only a very short time; for the wild and marvellous fables of error being more fascinating than the sober dictates of truth, they became more enamoured with the license of their former follies, after having reluctantly submitted to the restraints imposed by reason and reli-

[39] Hyde, Rel. Veter. Pers.

gion. The disquisitions of Abraham on the comparative merits of LIGHT and DARKNESS being misunderstood, were perverted to lend a sanction to new and improbable superstitions. So great was the avidity with which they returned to their former errors, that, not content with practising Zabiism, they added to it the horrid and unnatural rites of Magiism; which embraced the acknowledgment of a God called Yazdan, or LIGHT, who had existed from all eternity; in opposition to an evil demon, called Ahraman, or DARKNESS, to whom they ascribed every evil that fell upon them.

The prophecy of Enoch being communicated to them, that the Lord should be revealed in the latter days in flaming FIRE, to take vengeance on the worshippers of false gods, they miserably prostituted this great truth to advance the interests of superstition, and worshipped fire as the representative of Yazdan, or Light: hence, their priests were called Magi, which signifies worshippers of fire. The Cabiric mysteries were remodelled in Persia by Zoroaster, and consecrated to the sun under the appellation of Mithras;[40] and this worship, supported by these rites, remained in Persia long after the introduction of Christianity into the world.

Here we have a striking exemplification of the proneness of mankind to embrace a splendid error, rather than sober truth. The Cabiric rites, combining magnificence with mysterious secrecy, were received with unqualified and even tumultuous approbation, by almost every people to whom they were proposed; while the sedate and unassuming science which taught the placid worship of one God, unadorned with sumptuous statues or imposing embellishments, was rejected by all mankind, except a select portion of the descendants of Abraham.

Abraham returned from the land of Egypt, and settled at Mamre, after dividing the unoccupied land in Canaan with his nephew Lot, and built an altar to the Lord, for the more convenient practice of the rites of his religion. About this time the Assyrians made war upon the cities of the Plain, which were become the residence of Lot, and not only obtained a complete victory over their kings, but took Lot and all his family and substance, and carried

[40] See the History of Initiation, new edit..

them away, with the purpose of selling them as slaves. Abraham received early intelligence of the captivity of his relations, and arming his followers, pursued the Assyrians, and overtook the rear of their army, which had charge of the prisoners, at Dan. With the small force he had suddenly collected he immediately attacked the enemy with courage and resolution, and rescued the prisoners and spoil out of their hands. Melchizedek or Shem resided at Salem, and maintained the true patriarchal dignity of king, priest, and prophet, living in the immediate practice of our science, and the genuine worship of the most high God. Hearing of Abraham's success, he went out ceremoniously to meet him on his return; publicly applauded his courage and conduct, and rewarded him with a solemn benediction, in his official capacity of a true and regularly constituted priest of the true God.

A short time after this transaction, which conferred on Abraham a great share of reputation amongst the nations around him, God promised him a son, in answer to his prayers, whose posterity should be as the stars of heaven for multitude; and covenanted to give his seed the land of Canaan for an inheritance.

Sarah, his wife, continuing barren, Abraham took her maid Hagar for his concubine,[41] and she bare him Ishmael, whom Abraham acknowledged as the child of promise; and he was not undeceived till Ishmael was twelve or thirteen years of age. The Lord JEHOVAH appeared to him, and declared that the child to whose posterity he had promised the land of Canaan should be born of Sarah his wife; but that Ishmael also should be the father of a great nation.

The inhabitants of Sodom and Gomorrah, having degenerated from the principles inculcated by Noah, were addicted to every species of abominable wickedness.

[41] "We need not refer to profane history," says Dr. Taylor, "for proofs of the connection between the ancient Egyptians and the various nomad races of shepherd-kings, to which the Hebrews belonged. Abraham, the founder of their race, visited Egypt, and entered into friendly relations with its ruler. Hagar, and, perhaps, other natives of Egypt, accompanied him on his return to Canaan. There is even reason to believe that, during this visit, he profited by the learning of the Egyptians; for the records of his family history become much more ample and minute in their details, after the account of the patriarch's visit to Egypt." (Monuments of Egypt, p. 2.)

JEHOVAH appeared to Abraham in the plains of Mamre,[42] and renewed the promise of a son by his wife. He further revealed the heavy judgments about to be inflicted on that devoted city, of which Lot was an inhabitant, for the accumulated sins of its population. Abraham, trembling for the safety of his own connections, undertook to intercede for the salvation of the city, and received an assurance that if ten men, unpolluted with the prevailing vices of the city, could be found amongst its inhabitants, their virtues should redeem the rest. The conditions of this test could not be complied with; and after the safety of Lot, his wife, and two daughters was provided for, the cities were utterly destroyed by fire from heaven; and the very site swallowed up, and converted into a lake of the most pestilential qualities.

Abraham now removed to Gerar, a Philistine city, with his family; and Abimelech, its monarch, being struck with the beauty of Sarah, proposed to marry her, as the sister of Abraham. He appears to have possessed some knowledge of that science which teaches the worship of God in spirit and truth; for when he thus erred in coveting the wife of Abraham, God vouchsafed to appear to him in a dream, and expostulated with him on his violation of the laws of hospitality, in endeavouring to deprive the sojourner of his wife. But Abimelech, terrified at the recollection of the judgments God had inflicted on the cities of the Plain, appealed to the Lord in defence of his integrity, and was justified; for God said, "I know that thou didst this in the integrity of thy heart, for I

[42] A curious legend is related by the Rabbi Eliezer respecting this visit. He says, that when Abraham went to fetch a calf from the herd, the animal took refuge in a cave; that, in following it, he discovered the sepulchre of Adam and Eve; and saw their bodies in full preservation, with lamps burning, which sent forth a delicious perfume. Abraham afterwards proposed to purchase the ground where this cave was situated; but the owners, knowing that his descendants were to occupy the land, refused their consent, except on the condition of his swearing that they, *i. e.*, the Jebusites, should not be dispossessed. Abraham took the required oath, which they engraved on two bronze images, and placed in the fortress, which acted as talismans for their preservation. Hence, in the time of David, the Jebusites said, "Except thou take away the blind and the lame, thou shalt not come in hither" (2 Sam. v., 6); alluding to these images, which had eyes, but did not see, and feet, but could not walk. Joab took away the images, and the Jebusites became tributary.

also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou, that thou shalt surely die, and all that are thine."[43] And God recommended him to cultivate the friendship of Abraham, by whom he should learn more perfectly the true way of His worship and reasonable service. Abimelech profited by this vision, and with the assistance of Phicol, his chief captain, prevailed on Abraham to enter into covenant with him, that he might be successful in all his public and private undertakings. The sign and token of this covenant were seven ewe lambs, the word *Beersheba;* and it was ratified by the solemn obligation of an oath.

Sarah was now delivered of the child of promise, in the hundredth year of Abraham's age, whom he named Isaac, and circumcised on the eighth day. The birth of this child proved a cause of rejection, both to Hagar and Ishmael. In this remarkable transaction between Abraham and his Egyptian servant is displayed the difference between BOND and FREE. Abraham made a grand festival at the weaning of his son Isaac, because he was the child of promise, and born of a free woman. But Ishmael, born of a bond-maid, and brought up under her direction, was addicted to many vicious habits, arising out of the contaminated education of his mother in Egypt. At this great feast, Sarah detected Ishmael mocking and perplexing her son, on account of the great preparations that were making to celebrate his ablactation. Fearing lest Isaac should be contaminated by the effects of evil example, she conjured Abraham to cast out the bond-woman and her son; and urged, as an incitement to this apparent act of injustice, that the son of the bond-woman could not unite in the inheritance with her son Isaac. She knew that from the loins of Isaac should issue a great and mighty people, who should serve the Lord with freedom, fervency, and zeal, and in whom all the nations of the earth should be blessed; and feared that, if the two youths should be brought up together, Isaac might imperceptibly imbibe some of Ishmael's depraved and

[43] Gen. xx., 6, 7.

slavish principles, being apprehensive that the minds of slaves contained a species of contamination and servility, distinct from the honourable and uncorrupted mould in which the mind of the freeborn is formed and brought to maturity. Influenced by these considerations, she urged the dismissal of Ishmael with great warmth and earnestness. The severity of this request, however, raised some degree of compunction in the breast of Abraham; and, with all the tenderness and solicitude which a parent feels for the preservation of his offspring, he hesitated to comply with his wife's injunctions, and put up his petitions to God for advice and assistance in this trying extremity. But the Lord, who had pronounced that Ishmael should be a wild man, his hand against every man, and every man's hand against him,[44] thought proper to divest him of Abraham's protection, that he might be prepared to convey a peculiar character to his posterity, and to rely on his own exertions alone for support in every extremity of his fortune. Hence, Abraham was commanded to send away Hagar and her son, because in Isaac alone the promises of peculiar blessedness centred. Hagar and Ishmael were therefore banished from his presence, and all his property and substance were inherited by Isaac; together with the privileges of birthright, the sacerdotal, prophetical, and regal functions over his family.[45]

The typical sacrifice which Abraham was directed to make upon the summit of Mount Moriah is the next masonic transaction which the history of the world displays in this period, and is one of the three grand offerings which have consecrated the floor of a Masons' lodge.[46]

The sacrifice of Isaac was a sacrifice of atonement,

[44] Gen. xvi., 12.

[45] Ishmael was at least fifteen years of age when he left his father's house, and was very expert with his bow. He procured a plentiful supply of provision in the desert of Beersheba by archery; and water was miraculously supplied in this barren waste by the visible interference of God himself, who continued his protection until the descendants of Ishmael became a very numerous and powerful people.

[46] The true notion of a sacrifice is, an offering, by an authorized person, of some animal, first killed and then placed upon an altar, and consumed by fire, as an humble acknowledgment of God's power and goodness to mankind, in their creation and preservation from evil; or as a full atonement for the defilements of sin.

and, according to the rites of the patriarchal worship, if he had been offered, he must have fallen by the hand of his father. Isaac had attained the twenty-fifth year of his age, and, by the sweetness of his disposition and urbanity of his manners, had not only endeared himself to his aged parents, but had conciliated the affections of all his kinsfolk and acquaintance. But at this period, when Abraham hoped to close his career with joy, in the assurance of leaving his inheritance in the possession of a son who would keep the commandments of God and practise that mode of pure worship recommended by the Deity himself, he unexpectedly received this paralyzing command:—"Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of!"[47] Abraham, though doubtless surprised at such a peremptory order, suppressed the tenderness of parental feeling, and obeyed the divine injunction. "He rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him;"[48] reflecting on the chequered and variegated scenes of this sublunary state of existence.

The obedience of Abraham, in offering his son, was founded on the strictest belief in the power and promises of God; for, though it had been declared that in Isaac all the nations of the earth should be blessed, yet, when he had built an altar on Mount Moriah, he fearlessly bound Isaac and laid him thereon, and stretched forth his arm to slay him, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."[49] It pleased the Lord, however, after the faith of Abraham had been proved by his obedience, to arrest his outstretched arm, and to provide a more agreeable victim in the stead of Isaac, pointing out a ram entangled in a thicket by his horns, as a substitute for the human sacrifice he was about to offer.

[47] Gen. xxii., 2. [48] Ibid. xxii., 3.
[49] Heb. xi., 19.

By this transaction, Abraham was made acquainted with the mystery of human redemption;[50] he saw the day of Christ and was glad.[51] And this is a complete answer to those who assert that Masonry contains no Christianity; for this prominent illustration of Masonry, the offering of Isaac, was the most significant type of the blessings to be conveyed to man by the influence of Christianity, that was ever revealed to a human being. Indeed, Christianity is the perfection of our institution; for, if the great duties of Christianity be, as its Divine Author has assured us, the performance of our duty to God, our neighbour, and ourself,[52] it has directly the same tendency as Masonry, which inculcates, as an object of primary importance, the performance of precisely the same duties. Christianity recommends love to God,[53] the sacred Trinity in Unity; so does Masonry. Christianity inculcates brotherly love,[54] relief,[55] and truth;[56] Masonry inculcates the same thing. Christianity and Masonry unite in enforcing the necessity of faith, hope, and charity; and both say, "the greatest of these is charity."[57] The four cardinal virtues, temperance, fortitude, prudence, and justice, are amongst the number of both their objects of general illustration; and both equally enforce the necessity of a holy life, through faith in a mediator, from the most awful subjects of contemplation which can impress a human being, *viz.*, death, resurrection, and an eternal existence in a future state of happiness or misery, to be determined by the deeds done in this probationary state.

[50] This was the proper type and representation of the death of Christ. Isaac was born of Sarah, contrary to the common course of Nature, and Jesus Christ was so born of a pure virgin. Three days elapsed from the *command* to sacrifice Isaac (from which time Abraham looked on him as dead) and the *offering*, when he was, as it were, restored to life; and precisely the same time elapsed between the actual death and resurrection of Christ. Isaac carried the wood to the top of Moriah for his own sacrifice; and Christ bare the cross on which he was to be suspended to the summit of Calvary, an adjoining mountain. Isaac submitted without a murmur to be bound and laid on the altar for sacrifice; and Christ voluntarily offered up his life upon the cross as an eternal sacrifice and propitiation for the sins of the world.

[51] John viii., 56.

[52] Mark xii., 33.

[53] 1st Epist. St. John.

[54] 1 John iv., 21.

[55] Acts iv., 34, 37.

[56] 2 Cor. xiii., 8.

[57] 1 Cor. xiii., 13.

Who, then, shall say that Masonry contains no Christianity? Or rather, who shall assert that its illustrations are not principally Christian? For, if the virtues and doctrines I have enumerated be Christian virtues and doctrines, they are also masonic; nay, they contain, with their parallels, the whole system of Speculative Masonry; and I do not know, were Masonry minutely analyzed, that it contains a single illustration which does not enforce a Christian doctrine, or recommend a Christian virtue. If Masonry contain no Christianity, why are our Lodges dedicated to Saint John the Evangelist?[58] and

[58] The old Lectures of Masonry ask, "What is the chief reason why our Lodges are dedicated to St. John?—In the time of the Palestine wars, the masonic knights, having united with those of St. John of Jerusalem to fight against the infidels, they placed themselves under the protection of that saint; and proving victorious in battle, they agreed, after returning thanks to God, that the Lodges of Masons should for ever be dedicated to God and holy St. John." I regret to add that the reformers of our Lectures have banished the two great parallels with the holy Lodge at Jerusalem from the system of Free-masonry; and with them all the accompanying references to Christianity; an innovation which ought not to have received any public sanction. Our American brethren are more just to the memory of the two parallels; and I quote with pleasure a paragraph from the Prize Essay of Comp. Blanchard Powers, published in the American Masonic Register for January, 1842. "Shall we call your attention once more to the notice of our Patron Saints? What an example of devotedness to the cause of religion did those two sainted Masons exhibit! The elder John was so aloof to the pageantry of the world, that his raiment was of camel's hair, and his meat locusts and wild honey; but his voice was heard in the wilderness of Judea—Repent, for the kingdom of heaven is at hand. The younger John was not less indefatigable in promoting the true cause of religion; and his life was absorbed and swallowed up in the love of his Divine Master. Their virtues are worthy of imitation, and their examples were noble and praiseworthy. Their names will descend to the latest generations, as the first most eminent Christian patrons of ancient Craft Masonry." Alas! they have been banished by authority from English Free-masonry; whose Lectures omit all reference to "Him that was taken up to the pinnacle of the Holy Temple." They omit the interpretation of the *five* steps, representing the birth, life, death, resurrection, and ascension of our Saviour; the reference of the *eleven* steps to the number of the apostles after Judas had been excluded; and other Christian allusions in the Craft Lectures have been carefully expunged. And the references in the R. A. to the promise of a Redeemer at the Fall—the prophecy of Shilo, &c., have all been designedly withdrawn. Why is this? I am afraid no satisfactory reply can be afforded. I take this opportunity of declaring, most explicitly, that if I had not been fully convinced that Free-masonry is a system of Christian ethics:—that it contributes its aid to point the way to the Grand Lodge above, through the cross

why are our solemn attestations ratified by an appeal to the truth of God declared in the Gospels?

But it is said that no institutions can assimilate whose origins are not coeval; and as Masonry was introduced on this globe at its first creation, and Christianity four thousand years afterwards, it follows that Masonry and Christianity cannot be assimilated as sister institutions.

To say nothing of the major, the minor of this argument is untrue. Masonry, to the inhabitants of this globe, was, indeed, coeval with its creation; but the same may be said of Christianity, if the Scriptures are to be believed; for they ascribe the salvation of mankind, both under the patriarchal and the Mosaic dispensations, to faith in Jesus Christ. It was through faith in the *promised* Messiah that Enoch was translated. By the exercise of the same faith, Noah was saved amidst the general destruction of the world. By the same faith, Abraham, Isaac, Jacob, Joseph, Moses, and all others celebrated for their piety in the Old Testament, were approved, and obtained a good report, though they received not the promises, which rested in Jesus, the author and finisher of our faith.[59] Hence it may be deduced, that the only true and permanent religion, from the creation of this globe, is what we now term Christianity; and if Masonry be founded on that universal system of religion which is calculated to make men good and virtuous, it must be assimilated with Christianity, as the only existing religion which encourages the kindly affections of the human heart.

It is true that Masonry isn ot confined exclusively to

of Christ, I should never have been found among the number of its advocates. Fortunately, the general orders of the Grand Lodge enable every brother to retain those old landmarks at his pleasure; and it is to be hoped that, in this Christian country, few Masters of Lodges will be induced to abandon them. In the year 1819 the Duke of Sussex, in an address to the brethren in Grand Lodge, immediately after the revised Lectures had been promulgated, said:—"That it was his opinion, that so long as the Master of any Lodge observed exactly the landmarks of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided. And that, any Master of a Lodge, on visiting another Lodge, and approving of the Lectures delivered therein, is at liberty to promulgate the same from the Chair in his own Lodge, provided he has previously perfected himself in the instructions of the Master in the aforesaid Lodge." (Quarterly Com., Dec., 1819.)

[59] Vide Heb. xi.

Christianity, but embraces all that is great and good in every religion under the sun, because it confines its excitements to the practice of morality, whatever the system of faith may be; because it is an institution of charity or brotherly love, and is not, consequently, a system of faith, but of practice; but it does not embrace, or lend the most indirect sanction to any religious institution which diverges, in the smallest degree, from the systematic worship of one God, the Creator and Governor of the world. But Masonry is more peculiarly adapted to the genius of the Christian than any other religion, because in Christianity nothing is erroneous; and, if Masonry be actually the beautiful system we believe and acknowledge it to be, it can only be assimilated with a pure religion. The professors of other religions may, indeed, urge the same plea, but, as truth must have some irrefutable standard of reference, our claims are founded on the most ancient and most singularly protected books in the world; books which carry an internal evidence of their authenticity, which no force of argument has been able to remove. In a word, the existence of Masonry in these times, purified from the defilements which it contracted by an incorporation with false systems of worship, in every age, and amongst every people for many successive centuries, sufficiently evinces that its origin was pure; and that, though debased by idolatry, amidst the moral darkness which obscured the world during the long reign of superstition, when the true religion laid prostrate the usurpations of idolatrous worship, Masonry hailed the great work of reformation, and appeared amongst mankind pure and bright as in the days of Enoch, Abraham, Moses, or Solomon.

The conclusion, then, is this: Masonry on our globe was coeval with true religion, which we now call Christianity; was originally considered a beautiful handmaid to religion, and from this belief was incorporated by the descendants of Noah into every new system formed by the varying fancies of vicious and designing men; hence its universality as a speculative or an operative pursuit; its essence continued visible amidst the fluctuations of all religious systems, and was more or less expanded as they approximated to, or diverged from, the only true plan of divine worship.

PERIOD IV.

CHAPTER VII.

On Symbolical Instruction.

THE great end and design of Masonry is to make men virtuous and happy by the inculcation of moral precepts, enforced by the most engaging considerations that can be presented to the mind. The medium of instruction used by our ancient brethren, and still preserved pure and unimpaired, was by *visible symbols*, in which precepts of morality were curiously enfolded and veiled from common observation. Thus in the Egyptian hieroglyphics, a child, an old man, a hawk, a fish, and a river-horse, properly arranged, were intended to express this precept: "Let all mankind from youth to old age, know that the gods hate impudence."[1]

"In this hieroglyphic system, the hero-gods not only

[1] The discoveries which have been made in Egypt since the first edition of this work was printed have rendered the above interpretation questionable. Spineto says, "Our knowledge of hieroglyphics amounted literally to nothing, when the French government sent an expedition into Egypt, most liberally provided with a select body of antiquaries and architects, surveyors, naturalists, and draughtsmen, to discover, copy, and carry away all that was fitted to explain the scientific and literary knowledge of that country. On their return, they published a splendid account of their labours, in which all the perfection and elegance which can possibly belong to printing and engraving have been exhibited; and nothing can exceed the fidelity and exactness with which the several MSS. and inscriptions have been represented." From this period the interpretation of Egyptian hieroglyphics has assumed the form of a system; and Champollion has furnished a regular series of hieroglyphical characters, which are capable of being used phonetically, or as the letters of an alphabet, and apply to most of the cases of hieroglyphics which occur on the monuments of that country. (See the Theocratic Philosophy, p 123.)

represented and were symbols of the supreme gods and subordinate deities, but they had, each, their animal symbol, to represent their peculiar power, energy, and administration; and their figures were compounded of one part or other of their symbols, to express more sensibly the natural effects of divine energy attributed to them. Thus Osiris, when he represented the power and all-seeing providence of the Supreme Being, had a human body with a hawk's head, and a sceptre in his hand, and decorated with the other regalia or ensigns of royalty. Orus was represented with a staff or pillar, the capital of which was surmounted by the head of the upupa, to signify, by the variegated feathers of that bird, the beautiful variety of the Creation. In one of his hands he held a liturus, to denote the harmony of the system; and a gnomon in the other to show the perfect proportion of its parts. Behind him was *a triangle inscribed in a circle*, to signify that the world was made by the unerring wisdom of God. He had sometimes a cornucopia in his hand, to denote the fertility and production of the earth."[2]

This method of communicating instruction was absolutely necessary in the Pythagorean school, where each probationer was enjoined a five years' silence. A great precept of this school was κυάμων ἀπεχέσθαι, abstain from beans. This was principally intended as a persuasive to continence, and to refrain from the contagion of illicit amours: for Pythagoras inculcated science upon his disciples as the best incentive to the practice of moral virtue. This emblematical species of instruction was equally delicate and just, and served to inspire the mind with the noble ardour of emulation, and love of truth and virtue. The precepts of Pythagoras were, indeed, all veiled in allegory: for Jamblichus saith,[3] "He used to propound an infinite number of significations to his disciples by short and pithy sentences, in a symbolical manner. The most divine Pythagoras wrapped up sparks of truth, for such as could kindle them, in a concise way of speech, treasuring up in hidden sentences most abundant theories, as φιλότης, ἰσότης, friendship, equa-

[2] Smith's Use and Abuse of Masonry.
[3] Jamblichus, cap. 29, p. 146

lity; κόσμος, world, or heaven, and the famous word *tetractys*."[4]

"The first Hermes," says the Chevalier Ramsay, "invented the ingenious art of expressing all sorts of sounds by the different combinations of a few letters; an invention most wonderful for its simplicity, but not sufficiently admired, because it is common: besides this manner of writing, there was another, which was consecrated to divine things, and which few persons understood. Trismegistus expresses the virtues and passions of the soul, the actions and the attributes of the gods, by the figures of animals, insects, plants, stars and divers other symbolical characters: hence it is, that sphynxes, serpents, birds, and crocodiles were placed in their ancient temples, and upon their obelisks; but these were not the objects of their worship. Trismegistus concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar but the beauties of his morality. This has been the method of the sages in all times, and of the great legislators in all countries: these divine men were sensible that corrupted minds could have no relish for heavenly truths till the heart was purified from its passions; for which reason they spread over religion a secret veil, which opens and vanishes when the eyes of the understanding are able to support its brightness."[5]

The same system of instruction was practised by the Jews under the Patriarchal as well as under the Mosaic

[4] Some of the most celebrated symbols of Pythagoras are thus explained by Jamblichus:—"Sacrifice and worship *barefoot*," signifies that, in the worship of God, we ought to divest ourselves of those passions which degrade our nature, and go into his presence pure and uncontaminated by any human defilement. "*Keep a tongue of good report*, following the gods," carries its own explanation with it. "Take off your *right shoe* first, but put your *left foot* first into the basin," is an earnest recommendation to prudence and activity; that good actions may be performed, and bad ones rejected. "Pass not over a balance," recommends justice and temperance in every pursuit. "Engrave not the *image of God* in a ring," refers to the im materiality of the gods, who ought to be worshipped without any visible symbol. "Take not every one by the right hand," that is, contract not friendship with the uninitiated, but confine your esteem to those who, by long trial and probation, have been found faithful and worthy of your confidence.

[5] Travels of Cyrus, l. 3.

dispensation. The prophecies were frequently delivered symbolically. Thus the Holy Land is termed God's vineyard by Isaiah and other prophets. The hiding of Jeremiah's girdle implied the destruction of idolaters,[6] as the breaking of a bottle did that of Jerusalem in general.[7] Ezekiel pourtrayed the filthiness of the Jews by the scum of a boiling pot,[8] and the union of Judah and Israel by joining together two sticks.[9] The series of prophecies uttered by Daniel, comprehending every material transaction which should take place in the world to the end of time, are all delivered in the same manner: and the Founder of Christianity explained to his disciples the mysteries shadowed beneath his symbols, but he spake unto the rest of the world in parables, which, without embracing his faith, they were unable to understand.[10]

To fill the mind with images which may present themselves in every transaction of life, which, if evil, may call loudly upon the conscience to shun the danger, is surely a medium not to be despised, particularly when recommended by such high and unequivocal sanctions. When engaged in sinful practices, if any object appear in which is wrapped up a familiar precept, indicating the punishment of sin, how insignificant soever that object may appear to an eye unenlightened by the rays which burn around it, if it arouse the sinner to a sense of his duty, and cause him to abandon his evil pursuits, it has performed a service over which angels shall rejoice, though fastidious mortals may ridicule such a medium, and pronounce it trifling and absurd.

The uninitiated may urge the absurdity of squares and and compasses, mallets and chisels, because, being mere instruments of labour, they do not present *immediately* to the mind any visible tendency to the cultivation of moral virtue. But were the useful lessons they contain openly displayed and fully comprehended, Masonry would no longer be an object of ridicule or aspersion, but would occupy the first rank amongst those human sciences which confessedly promote the benefit of mankind. From the chequered *groundwork* of a Masons' lodge to

[6] Jer. xiii. [7] Ibid. xix. [8] Ezek. xxiv.
[9] Ibid. xxxvii., 16. [10] Mark iv., 11.

its splendid and celestial *covering*, it contains no point, part, or secret, which does not convey a fund of valuable information. The Mason, in his full clothing, is a striking emblem of integrity, and a perfect model of wisdom, strength, and beauty. The white apron, gloves, and wand, which are characteristic of his profession, have a direct reference to the innocence and purity with which he ought to be invested, by an adherence to the invaluable lessons which they contain. In all ages, and amongst all people, white robes have been assumed as characteristic of innocence and purity. Such were the robes worn by the priests of Egypt and Greece, the Druids of Gaul and Britain, the Bramins of India, the Gymnosophists of Persia, &c. And in such garments, under the Christian dispensation, were the catechumens habited after baptism, to express the purity they had obtained through the performance of that initiatory rite.

The universal extent of our Lodge, referring to the unlimited obligation of Masonry, is well expressed by Zophar, in his masonic address to Job:—"It is as high as heaven, deeper than hell; the measure thereof is longer than the earth, and broader than the sea."[11] It stands due east and west, that its governors may behold the rising and the setting of the sun, with sentiments of devotion and gratitude to Him who appointed that luminary as a blessing to his creatures. Its peculiar situation is in the vale of Jehoshaphat. The highest of hills or the lowest of valleys was in ancient times accounted most sacred. Thus tradition placed the peculiar residence of God on the summit of Mount Horeb; and Ezekiel declares that, "on the top of the mountain, the whole limit thereof round shall be most holy."[12] The *Bible*, *square*, and *compass* point out the sacred source of his faith, and the rectitude of his practice; for, while the former, which is always open in the Lodge, is considered the rule and standard of his faith and hope, the two latter have the same reference to his life and actions. The Bible is the sacred compact between God and man; for in that Holy Book the divine will, in essentials, is so clearly revealed that he who runs may read; and the way of salvation is so explicitly pointed out, that the sojourner

[11] Job xi., 8, 9 [12] Ezek. xliii., 12.

shall not err therein. The *compass* is appropriated to the Grand Master, as the supreme governor of the institution, because it is the most comprehensive and useful instrument in forming plans and designs, which belong exclusively to his province; for, on the art and judgment with which he applies this instrument, depend the general beauty and harmony of the whole. The *square* belongs to the brethren in general, because their obligations are founded upon, and they are consequently bound to square their actions by, the principles of virtue and right reason. From these visible symbols, Masonry teaches, in its beautiful and expressive phraseology, to keep within compass, and act upon the square with all mankind, but more particularly with brethren. And this is consistent with the teaching of Christianity. St. Paul has interpreted this precept in his truly masonic address to the Galatians:—"As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith."[13]

The *jewels*, both movable and immovable, have a significant reference to what is most dear and valuable to man in this mortal state; exposed, as he is, to sorrow, sickness, pain, and adversity. The *square* is an instrument by which truth and perfection are attained in all manner of architecture; and consequently recommends morality and justice in all our commerce with mankind. The *level* is an emblem of equality, and demonstrates, that as we are descended from the same stock, partake of the same nature, and share the same hope, we ought strictly to render unto others the same measure of kindness and affection which, in similar circumstances, we should require of them. The *plumb* is an emblem of integrity, and admonishes to walk uprightly in our station; to hold the scale of justice in equal poise; to observe the happy medium between intemperance and rigid self-denial; and to make our passions and prejudices coincide with the straight line of duty. The *tracing board* refers to the correct plans and designs traced by the Great Architect of the Universe in the Holy Bible, which constitute the summit and perfection of a Mason's faith and hope. We have also other emblematical jewels, to denote the *mind*

[13] Gal. vi., 10.

of man in its progress from infancy to old age, from ignorance to knowledge. In the dawn of life, uncultivated Nature feels its own inferiority, and is like a *rough* and shapeless *stone* newly taken from the quarry, which requires the skilful hand of patient industry to mould it into form. Manhood succeeds, and the ripening faculties, emulating perfection, press on with diligence and assiduity, to the great object of rational attainment. And when old age comes on, the placid mind, reflecting on a well-spent life, devoted to acts of piety and virtue, looks forward to another and a better state of existence, where, infinitely perfect, it will be filled with the fulness of God. This state of mind may be aptly compared to a well-wrought and highly-*polished cubical stone*[14] accurately exact in all its lines and angles; which, though minutely tried with the square and compass, will be pronounced good, perfect, and complete.

That most brilliant virtue, *prudence*, is represented in a Masons' lodge by a *blazing star*, which is placed in the centre, that every Mason's eye may be upon it, to expand his heart and influence his actions; that his conscience may never condemn him for exceeding the bounds which prudence prescribes, and that he may always be animated with the cheering reflection of its unqualified approbation. The starry zone of prudence, like the broad and spangled ecliptic, illuminated with studs of brilliant stars, which circumscribes the universe, forms the sacred envelope of all human virtues.

The *groundwork* of a Lodge points out the recurrence of prosperity and adversity with which the life of man is variegated and chequered; and administers the most soothing consolation under the pressure of calamity or affliction. It displays the God of all comfort in his dispensations of mercy and justice; and shews that however man may be exalted above his species here on earth, while blest with prosperity and animated with strength, and health, and spirits, in the humble grave all are on a level, death destroying all human distinctions, for the dust of the most potent monarch is not distinguishable from the dust of the lowly pauper. Thus is humility inculcated; and thus are we instructed to submit with

[14] The immovable jewels, according to our ancient brethren, were called the trestle-board, the rough ashlar, and the broached thurnel.

cheerful resignation to the dispensations of Providence, assured that the hand which gives can, also, take away. This is a subject that affords ample scope for illustration, and has a rank assigned to it in the Lodge commensurate with its high and paramount importance.

The *covering* of a Lodge is that superb canopy spread over it by the Almighty Creator of all things. The blue, purple, and crimson covering of the first temple erected to the exclusive worship of God by Moses in the wilderness, was a striking symbol of this splendid arch, illuminated with the rays of that great and burning luminary which conveys life, light, and motion to all earthly things. The *ground* and *covering* are connected by means of a ladder consisting of *three principal steps*, and resting on the Holy Bible; by which every Mason, who firmly exercises the virtues they represent, hopes to leave behind the unsatisfactory pursuits of mortality; and mount, with the angels in Jacob's vision, to a better country, even the holy city of God.

These three principal steps have a direct reference to three theological virtues, Faith, Hope, and Charity, of which, Charity possesses the highest and most distinguished rank: and the reason of this will be evident, if we distinctly consider the exclusive properties of these virtues, and deduce from thence the incomparable excellence of universal charity.

Faith is a firm and sincere assent to the fundamental truths of religion, the being of a God, the divinity of Christ, the Saviour and Judge of mankind, a future state of rewards and punishments, and the means and conditions of avoiding the one and securing the other. This faith, as the true basis of all religion, is the first incentive to holiness; and, through its medium, we are justified, accepted, and finally received.

Hope is an earnest and well-assured expectation of escaping threatened dangers, and obtaining promised rewards. The simple act of faith or belief, in the existence of a heaven to reward, and a hell to punish, without knowing how to obtain the former and avoid the latter, would be a state of suspense, dark and appalling as the shades of midnight, without a ray to cheer us in our passage through the gloomy vale: hence arise the consolations of Hope, which prompt us to a steady perseverance in the path of duty, that we may finally

surmount all impeding obstacles, and receive the eternal rewards of our virtuous endeavours.

CHARITY, in its greatest latitude, is an ardent love of God, united with an unfeigned affection for all his creatures. The love of God naturally inspires the love of our brother,[15] created by the same Architect, formed of the same clay, springing from the same common parent, and cemented by the most indissoluble ties. The love of our brother is one of the principal conditions of our initiation into God's friendship, who is the father and generous preserver of us all. Hence, if the vivifying beams of God's love be not shed abroad in the heart, there will exist little fraternal affection; but the common bond of Masonry and religion being violated, there can be no hopes of good fruit proceeding from so impure a stock, and thus both are calumniated from the vicious conduct of some of their professors. Charity is not capable of a more restricted sense: for, if it be disunited from the love of God, and understood, simply, of brotherly love, it would be a virtue of inferior rank,[16] and must yield precedence to both faith and hope. But, consider charity in its most extended signification, as the pure and unfeigned love of God and man, and the doctrine of Masonry, corroborated by the argument of Saint Paul,[17] will be fully understood and admitted; and this argument lends a most powerful and decisive sanction to Masonry, which, shielded by the unequivocal support of such a high authority, can never be overthrown by the united force of prejudice and passion.

A comparison of these virtues will shew, more dis-

[15] 1 John iv., 20.

[16] And yet, even in this restricted view, masonic charity will maintain its ascendancy, as is well expressed by Brother the Rev. Salem Town, Grand Chaplain of the Grand Chapter of New York. He says:—"We cannot fail to perceive what has preserved the purity and secured the perpetuity of the masonic institution, and maintained that striking uniformity in carrying out its moral and benevolent objects. If we recur to matters of fact, either in principle or practice, we arrive at the same conclusion. As the objects of masonic charity never vary in any age or country, and the evils to be cured, or misfortunes to be relieved, always require the same remedy, at least in kind, the laws of our moral nature and the sympathies of our hearts present an uniform succession of kindred motives, which always prompt to kindred acts of benevolent effort." (Amer. Mas. Reg., vol. 3, No. 18.)

[17] 1 Cor. xiii.

tinctly, why Charity is so pre-eminently exalted above the other two.

Faith is the evidence of things not seen, the substance of things hoped for. Charity is the sublimity of faith and hope, and may be denominated a grand and beautiful entablature of good works, supported by the strong pillar of hope, and founded upon the wise and broad pedestal of faith. From this uncontaminated source we are supplied with WISDOM from above, which sheds its light like the BLAZING STAR in the centre of heaven's glorious arch, with STRENGTH to support us while treading the MOSAIC PAVEMENT of this uncertain life, chequered with the variegated scenes of good and evil, and with BEAUTY like a rich TESSELATED BORDER of brilliant stars, to adorn our good works, which, shining before men, may tend to the glory of our Father who is in heaven.

Faith is the basis of religion; it points to duty and reward, clearly presents to view the means of obtaining the promises, strongly obligates the conscience and inclines the will to compliance. Thus we ascend the FIRST STEP of the MASONIC LADDER. Hope is a column raised on the basis of faith that God is, and that he is a rewarder of them that diligently seek him: this consoling assurance adds vigour to the performance of duty, quickens the pursuit after happiness, circumscribes our wishes within the compass of God's promises, and enables us to win the SECOND STEP. Charity is the ornamented capital which completes the fabric, even the THIRD and SUBLIME STEP, embosomed in clouds and encircled with rays of everlasting glory.

CHAPTER VIII.

CONTAINING THREE HUNDRED AND EIGHTY YEARS.

View of Masonry from the Offering of Isaac to the Deliverance from Egyptian Captivity.

THE opening of this period displays Masonry as inculcating the principles of Christianity still more unequivocally and distinctly, if FAITH, HOPE, and CHARITY be considered as Christian virtues; for amongst Masons they are referred to a transaction which illuminates this age of the world; and by which all good Masons hope to arrive at a building not made with hands, eternal in the heavens.

Abraham buried his wife Sarah in a sepulchre in the field of Machpelah, at the age of one hundred and twenty-seven years. He endeavoured to console himself for her loss by obtaining a wife for his son Isaac;[1] and bound his steward by a most solemn oath to procure one amongst his own kindred in the land of Mesopotamia. His commission was successful, and he returned with Rebecca, the daughter of Bethuel, the son of Nahor, Abraham's brother.

The mysteries and worship of idolatry, notwithstanding their rapid progress by the indefatigable zeal of Ham, Mizraim, Isis, and Ashtaroth, with their able coadjutors

[1] In those ages *an oath* was used on all solemn and extraordinary occasions. It was considered as an awful acknowledgment of the universal presence of God, as well as of his supremacy over all created things, including a belief that he has power to avenge himself on all who shall violate such a solemn appeal to his truth and justice; and soliciting help from God implies also a desire to avoid the penalty, by a firm resolution to observe the prescribed condition. In primitive times, men sware by lifting up their hands to heaven (Gen. xiv., 22); by putting their hand under another's thigh (Gen. xxiv., 2, and xlvii., 29); by imprecation (1 Sam. xiv., 44, 1 Kings, xx., 10); and by standing before the altar (1 Kings, viii., 31). This last method of making an oath was in use also amongst the idolatrous nations, particularly the Athenians, the Romans, and the Carthaginians.

the Cabiri, had not wholly superseded Masonry at this period in Arabia Deserta; for Job publicly renounces both the one and the other in the presence of his friends, and acknowledges the practice of them worthy of punishment.[2] The conclusion of his speech, in answer to Bildad the Shuhite, contains a series of masonic duties, all of which he solemnly declares he has uniformly executed.[3] And hence his integrity excited the resentment of Satan, whose ordinances he had despised and rejected. "Job and his friends worshipped the one true God in sincerity and truth; and their religious knowledge was in general such as might have been derived from the early patriarchs."[4] He reiterates the doctrines and duties of Masonry throughout the whole of his expostulations. In opposition to the multiplicity of gods, taught in the lesser mysteries, he appeals to the brute creation for an acknowledgment of one God, the creator and preserver of all things. "Ask the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord had wrought this?"[5]

After the death of Abraham, Rebecca bore unto Isaac twin children, Esau and Jacob;[6] of whom it had been predicted, that the elder should serve the younger.[7] Esau, of a wandering and unsettled disposition, avoided the society of his own kindred; associated with the inhabitants of Canaan, and with the Hittites; and probably his wanderings might occasionally extend to Egypt. He was, however, early initiated into and tainted with the idolatrous rites of the neighbouring nations; and gradu-

[2] Job xxxi., 26–28. [3] Ibid. xxxi., 14 to end.
[4] Bishop Tomline's Theol., par. 1, c. 2. [5] Job, xii. 7–9.
[6] The Talmudists say that Isaac was the second Adam, and resembled him in every thing. Adam had two sons, Cain and Abel; and when Abel died he had Seth in his stead, so that he always had two sons. Isaac also had two sons, Esau and Jacob; and, like to Cain, who was a child of sin, became a murderer, Esau was a shedder of blood, according to Solomon Jarchi. Abel being kind-hearted, offered sheep and lambs, which are symbols of innocence and benevolence; and Jacob dwelt in tents, and was a lover of peace and tranquillity. Thus Cain and Esau were depraved and iniquitous—Abel and Jacob good and beloved. (See the Concil., vol. i., p. 73.)
[7] Gen. xxv., 23.

ually seceded from the God of his fathers. His indifference to the rights of primogeniture, which included the sacred office of priest or sacrificer to his family, induced him to dispose of them for a trifling consideration: he was, therefore, rejected by God, termed a "profane person,"[8] because he slighted that privilege which gave him undisputed dominion over the spiritual as well as the temporal affairs of his brethren: but Jacob, who adhered to our science as revived by Abraham and practised by Isaac, received the approbation of God, and was suffered to obtain, not only Esau's birthright, but also his father's blessing.

Isaac secretly encouraged a partiality for his eldest son, in whom he might conceive the promises centred; and hoped, notwithstanding he had deviated from the faith of his fathers, that the blessing of Abraham might descend through him. But Rebecca, grieved at the preference given to Esau, who had already taken wives from among the Hittites, and given in other respects strong symptoms of apostacy, hoped to find means of obtaining for her son Jacob his father's blessing. Apprized, therefore, of Isaac's intention to confer on Esau the great privilege of his birthright, and hearing him give directions for a collation of venison as a preparatory ceremony to imparting his final blessing, by policy she obtained for Jacob the rights and privileges of primogeniture, which were solemnly conveyed and ratified by the irrevocable covenant, to which God himself was a witness.

Esau was exasperated almost to madness at being thus supplanted a second time by his brother, and only waited until the death of Isaac to execute his resentment upon Jacob, and avenge, by a deed of violence, the privileges he had lost; for he had become fully sensible of their value and consequence. His mother, to avert the threatened danger, sent Jacob to Padanaram, a distant country in the land of Mesopotamia, that he might remain in safety under the protection of his maternal uncle Laban. A fugitive from his own country, alone and friendless, overcome with the bodily exertion of his journey, augmented by anxiety of mind, he laid himself down to rest

[8] Heb. xii., 16.

at a place called Luz, with the cold earth for his bed, a stone for his pillow, and the cloudy canopy of heaven for his covering. Here it pleased the Lord to impart that comfort which his situation so imperiously demanded; and which was conveyed to his senses through the medium of a most extraordinary vision.[9] He thought he saw a LADDER, composed of staves or rounds innumerable; whose foot was placed on the earth, but whose top extended to heaven, and was enclouded with a radiant circle of celestial glory. On this ladder the angels of God appeared as the authorized ministers of his dispensations of justice and mercy. Some were ascending to receive divine commissions from the Fountain of all goodness, and others were descending to execute these commissions on the earth. Suddenly there appeared, amidst the beams of glory which encircled the ladder's top, the Almighty Architect of the universe in person; who addressed the sleeping Jacob in words full of peace and consolation:—"I AM the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."[10]

This ladder was a type of Christ, who is the only way by which a created mortal can attain the kingdom of God; for no one can ascend up into heaven, but through him who came down from heaven. Its staves or rounds point out the innumerable duties man is called on to perform on his journey from this world to a better. The most prominent of these, and from which all the rest emanate like rays diverging from a common centre, are the three theological virtues—Faith, Hope, and Charity. These virtues are of the greatest estimation amongst

[9] The three most remarkable visions recorded in Scripture are, this of the Ladder, the vision of the Burning Bush, and that of the Ancient of Days vouchsafed to Daniel.

[10] Gen. xxviii., 13–15.

Masons, for they form the grand and fundamental basis of their profession.

When Jacob awoke he consecrated the place, which he conceived to be the house of God and the gate of heaven, by the name of Bethel; he set up the stone on which his head had reclined for a pillar of testimony; and vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up for a pillar shall be God's house; and of all thou shalt give me, I will surely give the tenth unto thee."[11]

Jacob married Laban's two daughters in Padanaram, and, through the blessing of God, acquired great possessions while in the humble capacity of shepherd to his uncle. At length he was seized with an ardent desire of returning to his own country; and, despairing to obtain permission, he departed secretly with all his substance. Laban followed him in great anger; but being admonished of God, he entered into a solemn league with Jacob of mutual peace and amity, and set up a pillar at Galeed as a sacred boundary to defend their possessions from hostile encroachment.

Being thus relieved from the fear of Laban, Jacob began to entertain alarming apprehensions for the reception he was likely to receive from his brother Esau, who had acquired authority amongst the Horites, a powerful and barbarous people who inhabited Mount Seir. These fears were much increased when his messengers reported that Esau was on his way to meet him, at the head of four hundred armed men. He concluded that the hour of vengeance was arrived, and gave himself up for lost. After preferring the most solemn petitions to God for assistance in this extraordinary pressure of dreaded calamity, he devised an expedient which he hoped would appease his brother's anger, and disarm his resentment. He separated his company into two divisions, that one might endeavour to escape by flight, if the other should be destroyed; he then selected a choice present of his best flocks and herds, and sent them before in separate

[11] Gen. xxviii., 20–22.

droves, removed his wives and children and women-servants over the brook Jabbok, and remained that night alone.

To alleviate his distress, God vouchsafed to give him a most extraordinary sign or token. The same divine personage whom he had before seen at Bethel, appeared to him in the form of a man, and wrestled with him all that night; but could not prevail against him. At break of day the angel gave up the contest, and changed his name to Israel, because he had power both with God and man; and assured him that, as he had not been vanquished in that trial, so should he remain unsubdued amidst all the apparent dangers which might afterwards assail him.

The brothers met in the course of that day, and a scene of the most affectionate tenderness passed between them. When the first ebullitions had subsided, Esau invited Jacob and his family to reside at Seir, which he thought proper to decline, under the apprehension that his flocks and herds might suffer by travelling through that mountainous country. Esau, therefore, returned to his own land, and Jacob proceeded towards Canaan.

Jacob had promised to worship God at Bethel, on his return from Syria, and this promise was faithfully performed. The Lord, therefore, renewed the ancient covenant with him, and confirmed the promise of giving to his posterity the land of Canaan for an inheritance. Jacob afterwards removed to Hebron, where his father still lived, and though old, and labouring under the affliction of total blindness, continued to practise that science which we call Masonry.

Rachel, the beloved wife of Jacob, had died in child-bed of Benjamin, which afflicting circumstance, united with other troubles of a domestic nature, had partially alienated his mind from his family. His daughter Dinah had been ravished by the King of Shechem, for which his sons Simeon and Levi stimulated their brethren to the slaughter of that people. Reuben had defiled his bed by lying with his concubine Billah, at Edar, which was detected by Joseph, which, added to the dissensions of his children, had almost made him weary of his life: he, therefore, secluded himself from their society as much as possible; and his sole enjoyment appeared to

be in the education of his son Joseph, whom he loved more tenderly than his other sons, from the resemblance he bore to his deceased mother.

He bestowed more than ordinary pains in illustrating the objects embraced by the science of Masonry: he taught him the love of God to man in his creation and preservation, and to himself and his forefathers in particular, by selecting them to be the means of propagating the true religion upon earth, and the medium through whom all the nations of the earth should be blessed; he described the wickedness of the antediluvian world, and the equity of God's vengeance in their destruction by an universal Deluge: he instructed him in all the mysteries of Providence, and showed him how God had rejected the idolatrous nations for their irreligion, and had given them over to the sword and pestilence; he solicitously taught him the arts of social life, explained to him the system of the universe, showed him the stars in their courses, and pointed out the divine hand which had placed them in the firmament, and directed all their motions; expatiated on the origin of sacrifices, and the imminent peril of deviating from the express commands of God, exemplified in the punishment of Cain and the judgments which had been inflicted on the Gentile world; denounced the curse of heaven on adultery and fornication, and cautioned him against contracting the moral defilement resulting from such pernicious practices; advised him *to part with his life rather than part with his honour*, and bid him guard against a breach of the laws of hospitality.

He added to these instructions the knowledge of his duty to God, his neighbour, and himself, and the exercise of that universal benevolence or charity which constitutes the purest emanation of the Deity: he taught his son the difficult task of forgiving injuries, and of doing to others as he would have them do to him: he neglected not to inculcate the duty of self-government, including a strict regard to temperance in his habits, as well as his passions, to fortitude regulated by prudence, and to justice both distributive and communicative; he showed the necessity of a rigid adherence to truth, as the grand and immutable test of moral virtue; and to mercy, as the dignified attribute of heaven: he taught him secrecy

and brotherly love, and bade him never to violate the sacred deposits of friendship, which would be even worse than the villainy of an assassin, who stabs his adversary when unarmed and not suspicious of a foe; to sympathize with the afflicted, to compassionate their sorrows, and to relieve their distress, were duties he taught him to regard as indispensable. In fine, he stored the mind of his son with every precept which might be useful in prosperity or adversity; either in his commerce with God or man.

By a series of such instructions, Joseph excelled all his brethren in the knowledge of Masonry, which excited their envy and hatred in the highest degree. This was increased by the recital of some dreams which indicated his superiority;[12] and they resolved to accomplish his destruction. His death was decreed; but some of his brethren relenting, he was sold to the Ishmaelites, who disposed of him to Potiphar, a chief officer in the court of Thusimares, king of Lower Egypt.

The knowledge which Joseph had acquired from the sedulous industry of his father, assisted, doubtless, by his grandfather Isaac, who was living when he was sold into slavery, proved of infinite service to him in Egypt. He resisted the attempts of Potiphar's wife on his chastity,[13] and suffered imprisonment rather than violate the marriage tie. Here God revealed to him the interpretation of two remarkable dreams, which introduced him to the

[12] In one of these dreams, the sun, moon, and stars bowed down before him: which they interpreted as referring to themselves. Vallancey, Hales, and others conjecture, that as the dream really referred to himself and his brothers, the corresponding signs of the Zodiac, according to the prophecy of Jacob, just before his death, were—

Aries....Naphtali.	Libra ..... } Dan.
Taurus..Issachar.	Scorpio .... }
Gemini..Simeon and Levi.	Sagittarius....Joseph.
Cancer..Zebulon.	Capricornus...Benjamin.
Leo .... Judah.	Aquarius .....Reuben.
Virgo...Asher.	Pisces .....Gad.

[13] "Mohammed, in his Koran, gives us a long history of Joseph, stuffed with many fabulous circumstances, which the Eastern people have still more enlarged upon. The Mohammedans pretend to have several books of his amours with Zeleikah, Pharaoh's daughter, his master Potiphar's wife, which they make use of to kindle the love of God in their hearts; it being, among them, what the Canticles are with the Jews and Christians—an allegory of the love of God and a pious soul."—(Univ. Hist., vol. ii., p. 279.)

notice of the king, and eventually raised him to a very dignified rank in the kingdom. In his exaltation his knowledge of the social arts was of peculiar service to himself, as well as beneficial to the Egyptians; and the authority he acquired in consequence was equal, if not superior, to that of the king himself.

The superiority of true Masonry over that which had been deteriorated by the corruptions of idolatry, is fully evidenced from the estimation those few were held in who practised it in purity, when accident or design led them into idolatrous nations. Thus Abraham was honoured by Janias, the fifth pastor king of Lower Egypt, the very centre of false and corrupted Masonry. And Joseph, who excelled in the knowledge of this science, was so highly distinguished by the same people, that they requested him to accept the supreme government of the Fraternity, and to restore the primitive purity of ancient Masonry, that they might be reconciled to the God they had renounced. He was, therefore, installed their grand master, and Thusimares placed him over all the land of Egypt, acknowledging that the spirit of the true God was in him.[14]

Under his superintendence, the learning of Egypt was much purified and advanced. He communicated wisdom to her rulers and chief men,[15] and gave an impulse to their studies, which they had never before experienced. Encouraged by new and unlooked-for discoveries, the Egyptian priests pursued their scientific researches with diligence and success.

Being appointed grand master of Masons, Joseph took up his residence at Heliopolis, which possessed the most celebrated college in Egypt for wisdom and learning,[16] and married Asenath, the daughter of Potipherah, the priest, or prince of that city. The dignity of Joseph's office is forcibly expressed in the popular cry of *Abrech*, translated in our Bibles—"bow the knee;"[17] but actually signifying tender father: father to the king; and the nature of his office is equally designated by the appellation assigned to it by Pharaoh, ZAPHNATH-PAANEAH,[18] *a revealer of secrets.*

[14] Gen. xli., 38. [15] Psalm cv., 22. [16] Herod., l. 2, c. 3.
[17] Gen. xli., 43; and vide Marg. Trans.
[18] This is not a Hebrew word, as some Rabbins have conjectured. It is true, the former part may be derived from *Zaphan*, to hide; but

Joseph now entered with great diligence and assiduity on the active duties of grand master and viceroy over all the land of Egypt. His prudence and discretion during the years preceding an expected famine dictated a remedy for so dreadful a scourge. He erected public granaries, and laid up a fifth part of every year's produce in store, as a certain provision when the famine should arrive.[19] Here Joseph displayed that knowledge and wisdom which he had received from his father. He divided the Masons into lodges, and placed over each an expert master, to direct its operations, and to be responsible for every act of negligence or error committed by the brethren under his superintendence. Over the whole he placed the most eminent and scientific architects, reserving to himself the general direction of the works, and the supreme authority vested in him by Thusimares. From the excellency of the arrangements, and the regularity of the proceedings, these extensive edifices were carried on with amazing rapidity, and were prepared to receive the allotted stores at the end of the first year.

During the famine, Joseph had an opportunity of practising that divine quality, inculcated so earnestly by his father as the ornament and perfection of Masonry—brotherly love. His brethren, who had threatened his life, and had actually sold him into slavery, pressed by the wants and calls of nature, appeared before him in the guise of humble suppliants at his footstool, to beg a supply of corn, that themselves and their children might not perish by famine. Joseph knew them, and beheld the accomplishment of his dream. Acquainted with the perversity of their hearts, he forbore to reveal himself, until he had ascertained whether adversity had taught them that wisdom which precept had failed to

the latter is, I believe, not to be found in the Hebrew language. Jerome thinks it refers to the Redeemer; but it is generally rendered as above.

[19] "The Egyptians paid great attention to the storing of their corn. The granaries appear to have been public buildings; they are represented on the monuments as of vast extent, and it deserves to be remarked, that their roofs are generally arched. Indeed, when we see the vast extent of these stores, as represented on the monuments, we cannot doubt that they would contain sufficient corn to supply the wants, not only of Egypt, but the neighbouring nations, during the seven years of famine."—(Taylor's Mon. of Egypt, p. 41.)

inculcate. After a full probation of their present sentiments and feeling, he was fully convinced of their remorse for past transgressions; and, dismissing his attendants, he gave his brethren a TOKEN, which none but Masons are possessed of, and said, "I am Joseph your brother! Doth my father yet live?" Their fears and compunction were only equalled by their astonishment at finding Joseph in such an exalted situation, after having represented him as dead for the space of twenty-two years. In the true spirit of Masonry, Joseph gave them *the right hand of fellowship*, dispelled their apprehensions, and administered comfort, by assuring them that he harboured no resentment for what they had done, because he considered them as instruments in the hands of a superintending Providence, to save them from perishing with hunger.

They were invited, with their father and his whole family, consisting of seventy persons, to reside in Egypt; and Thusimares gave them an exclusive province of his empire for their habitation, where they continued to practise the rites of their religion in peace and harmony, under the direction of the venerable patriarch Jacob, until the time of his death; which event took place about seventeen years after he had settled in the land of Goshen.

The brethren of Joseph, fearing lest the hitherto stifled emotions of resentment should burst forth and accomplish their destruction, now that they were left unprotected by the sanction of their father's presence, despatched an embassy, soliciting pardon and forgiveness. Joseph's reply was correspondent with the education he had received. Reminding them of the sacred principles in which they had been nurtured, he assured them that those principles were too firmly rooted in his heart to permit him to return evil for evil. He advised them to persevere in the worship of Him who created and governs the world; and while they relied on that GRAND PILLAR for protection, they need not dread any interruption from him, or from the people of that land over which he held the viceroyalty.

Joseph retained his dignity eighty years, during the reigns of four successive monarchs, and died at the advanced age of one hundred and ten years, regretted

both by prince and people for his unparalleled wisdom and universal philanthropy. He studied the best interests of the people, as connected with the prosperity of the crown; was distinguished as an eminent legislator, in a land celebrated for its excellence in the science of legislation; and raised Egypt to a rank in the scale of nations which it had never before attained.

After the death of Joseph, the Israelites remained in Egypt until they became so numerous that the inhabitants began to entertain apprehensions for their own safety; for the miseries their ancestors had suffered under the Pastors' Iron Rod gave them a fearful presentiment of what might be their own unhappy lot if the Israelites should rebel, and bring them under subjection to their authority. The lawless hand of power was therefore raised against the unhappy descendants of Jacob. Heavy burdens were imposed, in hopes that their numbers might be reduced, and their spirits broken, by degrading employments and rigorous exactions. Distinguished by a difference of apparel, as a badge of slavery,[20] they were compelled to work at public buildings, and actually fortified Pelusium, and constructed the cities of Raamses and Pithom.[21] These oppressive measures, however, were productive of much benefit to the Israelites; for their native genius being thus brought into action, they acquired a competent knowledge of operative architecture; and by studying the most eminent productions of that people, they became qualified for an independent inheritance in the Promised Land. And the knowledge thus acquired was fully displayed in the wilderness, by the construction of a Tabernacle for divine worship, under the direction of Aholiab and Bezaleel.

But the more the children of Israel were afflicted, the more they multiplied and grew.[22] To accomplish the utter destruction of this race of people, therefore, the king issued an edict, commanding all the male children of the Hebrews to be cast into the river, for they did not

[20] Eupol. in Euseb. de Præp. Evan.

[21] Josephus says, the Israelites were wrought beyond their strength. They not only made brick, but were employed to dig trenches, and ditches to hold the water during the inundations of the river; they also built cities and pyramids. (Jos. Ant., l. 2, c. 5.)

[22] Exod. i., 12.

fear any danger from the other sex. The Jewish females being fairer than the Egyptian women, and excelling in the arts of spinning and needle-work, they were preserved to minister to the pleasures and to conduce to the emolument of their unfeeling masters.[23]

About this period Jochabed, the wife of Amram, the grandson of Levi, was delivered of a male child; and dreading the consequences of that cruel decree which devoted her son to death, contrived for the space of three months to secrete him from public observation; but when she was certain that a discovery must inevitably take place, "she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink,"[24] and with many prayers left him to the direction of Providence. He was discovered by Thermutis, the daughter of the king of Egypt, who was fascinated with the child, as the most divine beauty beamed in his countenance.[25] She took him under her immediate protection, and named him Moses, from the circumstance of his miraculous preservation, the word being derived either from *mos*, water, and *ises*, saved;[26] or from *massah*, to draw out.[27] Thermutis, under the direction of an especial Providence, placed him under the care of his own mother, and, at a proper age, removed him thence, and educated him as her own son. Under the guardianship of the priests, he was instructed in all the learning of Egypt, and attained considerable proficiency in the sacred mysteries of their religion.[28]

Thus prepared for the extraordinary service to which he was afterwards called by the Almighty, he became the admiration of Pharaoh and his court. Having no male issue, the king solemnly pronounced Moses as his successor to the throne of Egypt; but, being now made acquainted with his extraction, and with the peculiar circumstances which introduced him to the daughter of Pharaoh, he declined this distinguished honour, in full

[23] Pererius. [24] Exod. ii., 3. [25] Acts vii., 20.
[26] Jos. Ant., l. 2, c. 9. [27] Osiander.
[28] And there can be no doubt but the Egyptians were a very learned and intelligent people. Moses was instructed in the seven liberal sciences; a knowledge of hieroglyphics, as Aristeus says; and in all the abstruse mysteries of their religion.

expectation of the deliverance of Israel: for God had promised to give them possession of the land of Canaan, in the fourth generation after their entrance into Egypt, which was accomplished in the person of Moses: for Levi was the son of Jacob, Kohath of Levi, Amram of Kohath, and Moses of Amram. The specified period of four hundred and thirty years from Abraham's first arrival in Canaan being also nearly expired,[29] Moses was induced to hope for the speedy performance of the divine promise.

Destined to purify Masonry and religion from the filth which had accumulated over them in successive generations, many particulars met in him which had distinguished the most holy men of old. Enoch was the *seventh* generation from Adam; Moses was the *seventh* from Abraham. Enoch walked with God, and Moses had several personal conferences with the same Great Being. The name of God was revealed to Enoch; so was it also to Moses. Noah was saved in an ark; so was Moses; and the same word, TEBATH, is used alike for both.

An Egyptian soothsayer had predicted, that a Hebrew child should be born during the reign of the present monarch, who should prove a scourge to the Egyptians, and exalt his own nation to great glory: and this prediction was confirmed to Amram, in a vision a short time before the birth of Moses. When he came to man's estate, after having received a princely education, he displayed the most brilliant talents, both as a legislator and a warrior; his intrepidity and personal bravery, his coolness and conduct in the midst of danger, excited the envy of the Egyptian princes; and the same soothsayer unhesitatingly pronounced Moses to be the person who should bring destruction upon Egypt. A confederacy was formed against him, and his death was clamorously de-

[29] St. Paul corectly computes this period of 430 years, from the *promise* made to Abraham, to the *promulgation of the law* by Moses: thus,—

From the promise to the birth of Jacob, - - -	85	years.
From thence to their entrance into Egypt, - -	130	"
And thence to the Exodus, - - - - - - - -	215	"

Making a total of exactly 430 years.

manded, as a sacrifice to the welfare of their country, but the influence of Thermutis was sufficient to preserve him from the open machinations of his enemies, and it was only by the exercise of the most consummate policy that the king was at length prevailed on to consent to his death, when a plausible pretext should arise to justify that cruel measure.

This pretext soon arrived. The chief study and employment of Moses was to relieve his Hebrew brethren from the burdens imposed by their unfeeling task-masters;[30] and by his exalted situation and high authority he was enabled to render them the most essential services. One day he witnessed a transaction which elicited his personal resentment: he beheld an Egyptian overseer wantonly punish one of his countrymen on the slightest provocation. Moses immediately drew his sword in defence of natural justice, and succeeded in slaying the tyrannical Egyptian, whose body he buried in the sand, and hoped the transaction was unobserved, as it would subject him to the vengeance of the king, whose servant he had slain. The circumstance was, however, reported at court, with many aggravations, and Moses was ordered into custody. An early intelligence of his danger convinced Moses that he could only obtain safety by flight; he therefore took refuge in the land of Midian, where he was soon distinguished by Jethro, its prince or priest.[31]

[30] The contrast between the Egyptians and Hebrews would tend to augment their dissatisfaction. For while the latter were oppressed, starved, scourged, and compelled to labour like beasts of burden, the former "neglected nothing which could tend to promote festivity;—music, songs, dancing, feats of agility, and games of chance, filled up the interval between the coming of the guests and the serving of the feast. Visitors of high rank arrived in palanquins or chariots, escorted by numerous attendants, some of whom acted the part of running footmen, as was once the fashion in England. Wine and some light confections were served up before dinner, and the guests were entertained with music and dancing until the tables were set. In general, there was a separate table or tray laid before every guest, and the number and variety of dishes were proportioned to the rank of each. This helps to explain a curious circumstance in the account of the entertainment given by Joseph to his brethren, on their second visit to the Egyptian court:—"And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs." (Taylor, ut supra, p. 169.)

[31] The legendary account of Moses' escape is thus given by Jewish Rabbins. When it was discovered that he had killed the Egyptian, he

Moses had been initiated into the Spurious Freemasonry of the Egyptians, to which privilege he was entitled by his adopted relation to the royal family. It was during a series of discourses on the nature and tendency of these mysteries with Jethro, who had acquired a competent knowledge of their design and end in the course of his education for the priesthood, at the celebrated College of Memphis, that Jethro became convinced of the divine appropriation of Moses to the accomplishment of some important undertaking. This belief was much strengthened by the miraculous manner in which the mysterious ROD OF ADAM was placed in his hands, by whose apparent agency he wrought all his miracles in Egypt. Encouraged by these supernatural tokens of a divine interference, Jethro gave Moses his daughter Zipporah in marriage, and communicated to him, as the last and best endowment he could bestow, the sublime secrets of Masonry; which opened the understanding of Moses to things of far superior import, and infinitely preferable to anything inculcated in the mysteries of idolatry. These secrets pointed, not only to one God, the Creator, but to the true method of rendering a service acceptable to Him; not only to a future state of rewards and punishments, but to the way by which reward may be attained and punishment avoided. By this science Jethro, in the midst of an idolatrous nation, was enlightened with the truth, and performed services approved of God.

At the end of forty years God vouchsafed to Moses a direct testimony of his approbation, by inspiring him with a *perfect* knowledge of that science which inculcates, as the chief excellence of man, piety and devotion to God. He resided with Jethro in the humble capacity of a shepherd. Such is the mutability of human life, that Moses, holding the exalted rank of a prince and leader in a dignified and powerful nation, was now obliged to

was apprehended and brought before Pharaoh, who demanded the reason of that act of violence towards one of his servants in the discharge of his duty. Moses boldly avowed its justice, and undauntedly declared that he had but inflicted due punishment on a notorious and tyrannical offender. Exasperated at so open an avowal of guilt, Pharaoh condemned him to immediate death; but the executioner was struck with blindness and Pharaoh with idiocy, so that he had no power to prevent the escape of his prisoner, who fled into the land of Midian.

embrace a profession which he had been taught to consider highly dishonourable, if not an absolute abomination.[32] He appears to have relinquished all expectations of deliverance, after a suspense of forty years' duration, and had probably given up the idea of again visiting the Israelites in Egypt, as he had been rejected from all share of temporal government among them.

Employed in his usual avocation of tending his father's sheep, he drove them to the back side of the desert, and came to the Mount of Horeb, which, by an ancient tradition, was considered the peculiar residence of God on earth, and was, therefore, regarded by the inhabitants of Midian with such a high degree of reverence, that they dared not to approach it on any occasion. To this solitary and unfrequented spot Moses often resorted for the purpose of study and contemplation. At the foot of the mountain Moses one day was seated, reflecting on the wonderful works of God, when, raising himself from the musing posture in which he had been placed, he beheld a particular bush burning with fire, without any visible appearance of decay. The traditionary accounts of the mountain immediately recurred to his recollection, and he felt some symptoms of alarm; but, confiding in the integrity of his heart, he approached the spot with awe and reverence. Here, *after being taught how to* ADVANCE *without polluting holy ground*, God revealed himself to Moses, and instructed him in some significant ceremonies, which are still used in our Lodges: here he communicated to him HIS SACRED NAME, inspired him to work miracles, taught him the miraculous powers which he had vested in the ROD, commissioned him to engage his brother Aaron as an associate, gave him a new SIGN or TOKEN, and sent him forth as an authorized minister of his divine will and pleasure, to display the almighty power of God in the land of superstition, to deliver his people from the galling and oppressive yoke of Egyptian slavery, and directed him, when the Israelites had escaped from the tyranny of Egypt, to offer his first sacrifice on that holy mountain.

An unshaken confidence was thus excited in the mind of Moses of the superiority of the true God over the

[32] Gen. xlvi., 35.

Egyptian deities, and nothing but this confidence could have induced him to return into Egypt, on so vast and dangerous an undertaking, and in the face of every impeding obstacle. But the prescribed period of their captivity being now expired, Moses, nothing doubting but God was able to perform the promise made to Abraham, ventured into the presence of Pharaoh with a certain assurance of success.

Such is a general view of the transactions which took place at the mission of Moses; but as a divine communication was at this time made, which unequivocally assimilates Masonry with religion, it may be useful to take a more minute view of the circumstances attending this important event.

Horeb and Sinai were two eminences on the same mountain, which was celebrated for *seven* particular transactions, connected with the great deliverance from Egyptian bondage. 1. The vision of the Burning Bush. 2. The opening of the Holy Lodge. 3. The drawing forth water by a stroke of Moses' rod. 4. The elevation of Moses' hand, while the children of Israel, under the command of Joshua, vanquished the Amalekites. 5. The delivery of the law amidst thunderings and lightnings and noises. 6. Here Moses fasted forty days and forty nights, and, on his return, found the people performing the idolatrous ceremonies of Egypt, and brake the two tables of stone containing the decalogue, or moral law. And, 7. Here the ceremonial law was delivered, as well as the pattern and dimensions of the Tabernacle.

This mountain was covered with shrubs, or bushes called *senah*, which are described as being full of strong thorns, and so thick that a bird can scarcely penetrate through them; and hence it is said to have derived the name of *Sinai*.[33] One of these bushes Moses discovered on fire, and his philosophy could not account for a phenomenon so contrary to the established laws of Nature. The essential properties of fire are to burn and give light; but God, by a supernatural exertion of His power, took away its destroying quality; and hence, though the bush actually burned with fire, yet it was not consumed. Thus the only essential property that remained was LUX,

[33] Pererius.

or light; a type of that true worship which was now about to be placed on so strong a basis, that no innovations of idolatry would be able to prevail against it.

Moses drew near to investigate the causes which produced this extraordinary appearance; but lest he should presume too far, and pollute himself by approaching the Divine presence without due preparation, God called to him in a voice which the Hebrews think bore a striking resemblance to that of Amram, his father, "'Moses, Moses!' And he said, 'Here am I.' And he said, 'Draw not nigh hither: put off thy shoes from off thy feet;[34] for the place whereon thou standest is HOLY GROUND.'"[35] The custom of taking off the shoes, among the Hebrews, signified the ratification of a bargain, or contract, wherein all right to a possession was yielded up, or renounced; but this command was issued to Moses, that by obedience he might shew his veneration for a place sanctified by the immediate presence of God. Moses immediately took his shoes from off his feet, *and placed his hand before his eyes*,[36] as a SIGN of sympathetic reverence and humility.

The Almighty, by the same voice issuing from the flame, declared that the time was at length arrived when, with a mighty hand, and with an outstretched arm, he would deliver his persecuted people from slavery, and give them possession of the land of Canaan, as he had promised his servant Abraham; and that he should intrust to him the conduct of the Israelites in their escape. Moses professed a ready obedience to the commands of God; but entertained some doubts of his ability to accomplish so great an undertaking, particularly as the Israelites had rejected his mediation before his departure from Egypt. But God furnished him with a sign, that the captive people would not only accept his interference, but also that his efforts for their deliverance, sanctioned by His Divine authority and protected by His power, should be crowned with success. He commanded Moses to cast his rod upon the ground, which, to his surprise

[34] The priests, whether Jewish or heathen, always approached the Deity with their feet uncovered; and going barefoot was a sign of sorrow and contrition of heart. (2 Sam. xv., 30.) And hence, captives used to express their desolation by taking off their shoes. (Isai. xx., 2.)

[35] Exod. iii., 4, 5.

[36] Exod. iii., 6.

and terror, became a serpent, and, elevating its hissing crest, assumed a posture of immediate attack. Moses was directed to take it by the tail, and it again became a rod in his hand.

The transformation of Moses' rod into a serpent had a reference to events of the greatest importance to man. As our first parents were beguiled by the devil in the form of a serpent, so that miraculous rod, which had its origin in the garden of Eden, and is supposed by the Jewish Rabbins to have been one of the ten things created on the evening of the first Sabbath, was changed into a serpent, as asign to confirm the promise of delivering a select portion of their posterity from Egyptian bondage. This rod also referred to the mighty work about to be accomplished in Egypt; for as the rod of Moses' government was fearful as the attack of a serpent to the Egyptians, so it was a sceptre of righteousness to the children of Israel. It was called the rod of God,[37] and used by Aaron in Egypt, and by Moses in the wilderness. It was a sign of the divine authority, and a visible demonstration of God's power;[38] used to confound the pretended skill of the magicians, to shew the Omnipotence of the Deity, and to humble the pride of Pharaoh, when he beheld mighty wonders wrought by so apparently contemptible an agent as a shepherd's staff.[39] But, above all, this rod metamorphosed was a type of Christ's death, to which, indeed, all Masonry ultimately points; for as by a serpent death came into the world, so by the death of the Son of God the serpent, or Satan, was fully vanquished and trodden under foot. Thus Moses lifted up the serpent in the wilderness, that as many as looked on it might be healed of the wounds inflicted by fiery serpents for their disobedient murmurings; and the death of Christ upon the cross, thus typified, was to deliver us from sin and death, and to be a full satisfaction and atonement for the sins of all mankind.[40]

[37] Exod. iv., 20. [38] Pellican. [39] Sinclair.

[40] The Talmudists say that Moses became possessed of this rod in a very extraordinary manner. Walking one day in Jethro's garden, and conversing with the priest of Midian about the misery of the children of Israel in Egypt, he remarked a peculiar staff which was set up in the garden without any visible design; and, inquiring its use, attempted to take it up. In this he succeeded, very much to the surprise of

To give Moses a further assurance of his power and protection, God commanded him to put his hand into his bosom, which by that simple act contracted a supernatural leprosy; but soon became sound and healthy as the other. A small quantity of water was also changed into blood at the word of God. The astonishment of Moses was somewhat allayed, and his faith confirmed by the assurance that he should perform the same and greater miracles in the land of Egypt, to induce Pharaoh to set his captive brethren at liberty.

As a concluding confirmation of his mission, Moses required to know in whose name he was to demand the liberation of the Israelites; and the Almighty condescended to reveal to him that awful name which makes the pillars of the earth tremble. This tremendous word is יהוה; translated, I AM THAT I AM.[41]

St. Jerome says,[42] that there are several names given to God in Scripture, but none is more expressive of his attributes than the name יהוה. He is called ELOHIM,[43] because he is strong, mighty, and powerful. SABAOTH,[44] or the God of Hosts. ELION,[45] Most High. EHEIE or EI,[46] from his eternal and self-existent being. EL SHADDAI,[47] Omnipotent.[48] And JAH,[49] a contraction of JEHOVAH. The true pronunciation of this word is said to have been lost during the *Babylonish Captivity*. The Jews abstained from using it on any occasion; and substituted in its stead the word ADONAI; not only from the dread

Jethro, as no one had been hitherto able to remove it from the place where it had been involuntarily planted. Moses took possession of the rod, after Jethro had explained all the particulars relative to its preservation from the time of Adam; and it was directed by the Almighty to be used as the apparent agent of all his miracles. It was changed into a serpent *three* several times. First at Horeb; again in the land of Goshen, before the congregation of the elders; and lastly in the court of Pharaoh.

[41] "This name, as the fountain and root," say the Rabbins, "produces all others, and itself is derived from none." It is said in Bereshith Raba, Yatcut, and other Jewish writings, to be one of the highest names; and was taught by the priests and wise men, once in seven years, to their equals in piety and virtue, from the pronunciation of it being extremely difficult and secret.

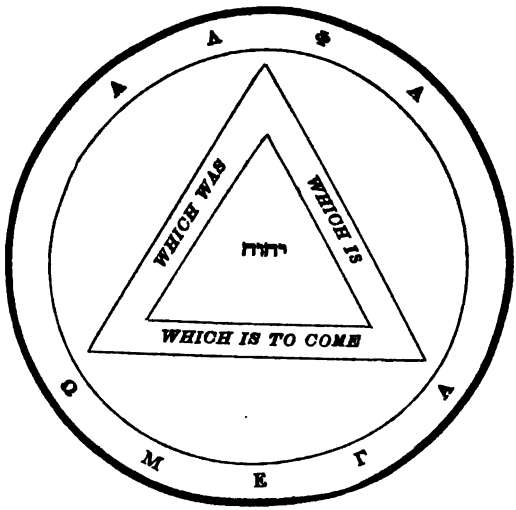
[42] Epis. 136 ad. Marcell. [43] Gen. i. [44] Ps. lix., 5.
[45] Gen. xiv., 22. [46] Exod. iii., 11. [47] Gen. xvii., 1.
[48] The Jewish doctors assert that Jehovah is a name of clemency but Elohim is a name of judgment.
[49] Ps. lxviii. 4.

of profanation, but because its use was forbidden in the Levitical law,[50] under heavy penalties.[51]

The name of God, here given to Moses, is well expressed by St. John the Evangelist in his book of Revelation, and clearly points out the eternity of the godhead, and embraces unlimited and interminable space. It is termed by St. Augustine, *nomen incommutabilitatis*, and shews God's perfections of *wisdom, omnipotence, and goodness.* The first from the incomprehensible excellence of the scheme of man's redemption; the second in the power by which he is able as well as willing to execute and perform every gracious promise for man's benefit; and the third from the revelation of that beautiful system of faith and practice whereby he enables man to work out his own salvation. It declares his infinity, and shews his immutability, being always the same, without beginning and without end.

[50] Levit. xxiv., 16.

[51] Yet, though the Hebrews were so particularly tenacious of this name, the idolatrous nations became possessed of it; used it under every variation, and even inscribed it on their temples. The great portal of the Egyptian temples was inscribed, EGO SUM OMNE, QUOD FUIT, QUOD EST, QUODQUE FUTURUM EST. *I am, whatsoever was, and is, and is to come.* In the Temple of Apollo at Delphos was written the essential name of God, EI. Plutarch has written a book on this word, and determines its signification to be, "the eternal and self-existent Being, who is denominated God." The heathen nations, even at the most deplorable period of their idolatry, uniformly asserted the superiority of some one god above the rest, to whom they attributed the most perfect attributes, and gave this sacred and comprehensive appellation. It was a custom amongst these people, derived from the very earliest times, to keep inviolably secret such names as were considered sacred. In the books which Thoth or Hermes left behind him, these remarkable words are said to be found:—"Wilt thou see and behold the Deity? Consider the sun, the moon, and the course and order of the stars. His NAME is unspeakable; incommunicable: let Him be adored in SILENCE!" In the city of Rome a certain *name* was held in such reverence, by the command of the gods, as was pretended, that for want of use it became lost, and is not now known; and a person named Marenus Soranus was condemned to torture and death for having incidentally pronounced it. (Solinus in Polyhist. de Roma., c. i.) *Demogorgon*, an appellation given to the supreme God of the Gentiles, was considered ineffable; and it was believed that the whole earth would tremble if that name were uttered. Erito, the sorceress, to command the obedience of evil spirits, threatens to pronounce this terrible name, as a potent charm which would shake hell itself to the centre. (Lucan de Bel. Civ., l. 6, § I. 8.)



The ancient Jews discerned the mystery of the trinity in this name; י *Jod*, signifying the FATHER, the first and only self-existent being: ה *He*, the SON; and ו *Vau*, the HOLY GHOST, as proceeding from the Father and the Son. It was composed of three *sorts* of letters only, though denominated *Tetragrammaton;* for the letter ה *He* recurs twice, and was thought to have a mysterious reference to the two distinct natures of Christ, the divine and human.[52] This name was considered of so sublime a nature as to be incommunicable; and is expressly asserted to be so by Josephus.[53] This belief might originate in a dread lest the name should be profaned by the surrounding idolaters; who, notwithstanding every precaution, gained a knowledge of it, and designated their chief god by its corruption, *Ιαω, Ιαώια,* &c.; for it could not be expressed

[52] "It is stated in the book of Zoar, that all creatures are depicted by this divine name. Look at man, and you will see that the head has the form of י; the five fingers of the right hand, the first ה; the five fingers of the left, the other ה: and the line of the body between them, the ו. Observe also the eagle. The head is the י; the two wings are the two ה's; and the body in the centre, the ו; by which they affirm that there is no animal or plant in which the Ineffable Name is not depicted." (Concil., vol. i., p. 111.)

[53] Jos. Ant., l 2 c 5

in other languages without circumlocution. It was believed also that God created the world by this letter ה *He*, which is, in reality, THE WORD, or Jesus Christ.

This word or name was thought of such a mysterious construction that none but an inspired person could pronounce it.[54] Many virtues were ascribed to the letters which compose it; and to its possessor was attributed the power of working miracles and curing inveterate diseases.[55]

In a subsequent revelation, God said to Moses, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the *name* of God Almighty, *but by my name* JEHOVAH *was I not known unto them.*"[56] And yet, in Jacob's vision of the ladder, God revealed to him his name, as he had before done to his forefathers, Abraham and Isaac; "I am JEHOVAH, the God of Abraham thy father, and the God of Isaac."[57] And we have the most satisfactory evidence to prove that this was the same name which God revealed to Adam, and afterwards to Enoch. Shuckford says, with his usual penetration, "Our English trans-

[54] Various reasons have been assigned for this opinion. Some think that the right pronunciation was lost during the Babylonish captivity, along with the purity of the Hebrew tongue. Others say that its pronunciation was impracticable, because the letters which compose it make no perfect sound. The fact is, that as the Name of God was forbidden to be lightly or irreverently used, the Jews, even in the reading of their Scriptures, substituted another word for it; and thus, in the course of time, the correct pronunciation became doubtful.

[55] Hence the Jews urged against our Saviour, that this word had been deposited in the Temple, and was guarded by two lions; that it was placed there by Solomon at the erection of the first Temple; had remained undiscovered at the destruction of that edifice by Nebuchadnezzar; *was not found at the building of the second Temple by Zerubbabel;* and after remaining hid for more than a thousand years, Jesus closed up the lions' mouths by some power inherent in himself; and furtively conveyed it thence; and that it was by the use of this omnipotent, all-powerful word, that his miracles were performed! This is, however, little more than an idle fancy. The sons of Sceva could perform nothing by the use of this word, though they had full confidence in its efficacy. (Acts iii., 16.) The miracles of Jesus were not the effects of an extraordinary arrangement of letters into a word; but because he was himself Jehovah, the lord and giver of life and light to the human race; for the same Being that created the universe, could alter its course when the welfare of his people demanded a supernatural exertion of his power.

[56] Exod. vi., 3. [57] Gen. xxviii., 13.

lation of the latter part of the 3rd verse of the 6th chapter of Exodus, 'but by my name Jehovah was I not known unto them,' is undoubtedly a faulty translation; not rightly expressing what Moses intended in this place. The best and most accurate writers have remarked, that the latter part of the verse should be read interrogatively, thus:—'by my name Jehovah was I not known unto them?' If we take the sentence interrogatively, every one will see that it plainly intimates that the Lord *had* revealed himself to them by this name, which is agreeable to Moses' account of Abraham, Isaac, and Jacob's knowledge and worship of the Deity; but to take the words without the interrogation, and suppose them to intend that the Lord who appeared to Abraham was not known to him, to Isaac, and to Jacob, by his name Jehovah, cannot be reconciled to some very express passages in the book of Genesis."[58]

The covenant with Abraham might be liable to misconstruction, because he was the father of the Ishmaelites, and other nations founded by the sons of Keturah; it was therefore renewed to Isaac. But Isaac was the father of Esau, who founded the nation of the Edomites; and, therefore, the promise was confirmed to Jacob, who was the father only of the twelve tribes of Israel. These distinctions were pointed out to Moses at the Burning Bush, as an incentive to undertake the deliverance of the Hebrews; who, he was there assured, were God's peculiar people, notwithstanding their present miserable and degraded situation.

Moses having obtained the blessing of Jethro, returned into Egypt, and found it governed by Amenophis, a prince with whom he was unacquainted; agreeably to the information which God had given him at the bush. By the divine command Aaron met Moses in the wilderness, and received the joyful intelligence that the hour of deliverance was at hand. In obedience to the command of God,[59] Moses delivered to him that miraculous Rod,[60] as a token of his appropriation, also, to the accomplishment of this great work; which was to end in their

[58] Connect., book 9. [59] Junius, in Exod. vii., 19.

[60] This Rod was called holy, not as the Jews imagine, because it was four square, with the Tetragrammaton written on its sides; but because God commanded Moses to work his miracles by its agency.

complete triumph, and the destruction of the Egyptian army, as intimated to Abraham more than four hundred years before.[61]

Aaron was an able rhetorician, and, on this account, was selected to be the associate of Moses, who had pleaded his own imperfection of speech as most unlikely to make an impression on the King of Egypt.[62]

Being a man of the greatest meekness and diffidence, he urged this imperfection as an impediment which would doubtless operate to defeat the undertaking, should he assume the arduous office of a deliverer. But God chose him the rather from this defect, that all the honour might be ascribed to himself, and nothing to human exertion.[63]

On their arrival in Egypt, they congregated the heads of the twelve tribes as in a Grand Lodge; and Moses communicated the extraordinary circumstances, which produced a mysterious commission to conduct the captive descendants of Jacob into the Promised Land. The truth of these assertions was proved by the miracles which God had authorized him to perform; and further evinced his claim to be received amongst them as a deliverer sent in the name of JEHOVAH. These unequivocal proofs of a divine commission, convinced the assembly of the reality of Moses' pretensions; "and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."[64]

[61] Gen. xv., 14.

[62] This defect is said to have arisen from an ordeal of fire which had been imposed on him in Egypt, when but a youth. Pharoah had selected him, as the adopted son of his daughter, Thermutis, to be his successor to the throne of Egypt, and put the crown upon his head as a token of his sincerity. Moses removed the crown in haste, cast it on the ground, and trampled on it. (Josephus.) This action, though committed only by a petulant child, was construed, by the soothsayers, into an evil omen for the nation; and they conjured the king, as he valued his own safety, or the prosperity of his subjects, to put Moses to death. Thermutis pleaded for his life, and proposed to submit his innocency to any test. The superstitious custom of trying innocence by a fiery ordeal was then in use amongst the Egyptians, and was instantly applied to Moses. (Pererius.) A red-hot cinder was introduced into his mouth, which burnt the tip of his tongue, and caused him to lisp or stammer in his speech.

[63] Theodoret.

[64] Exod. iv. 31.

Thus commissioned and endowed with supernatural powers, Moses and Aaron appeared before Amenophis, King of Egypt,[65] and demanded permission for the Israelites to go three days'[66] journey into the wilderness to offer sacrifice to the Lord. This request the king peremptorily denied, though, under their peculiar circumstances, they were unable to sacrifice in Egypt; for they sacrificed such animals as the Egyptians worshipped.[67] "Cæso ariete velut," says Tacitus, "in contumeliam Ammonis; bos quoque immolatur, quem Egyptii Apim colunt." Lest, therefore, he should elicit the vengeance of the Egyptians,[68] and bring on an open and violent persecution, he demanded leave to sacrifice in the wilderness; for this tribute of gratitude was due to the Almighty, as an act of religion, on the re-establishment of the covenant. The request was, therefore, perfectly reasonable, and Moses enforced it in the name of the Lord Jehovah.

Amenophis evaded the appeal by denying the authority of Jehovah, the God of the Israelites, over him as the king of another people, and under the especial protection of other gods. He, therefore, put the power of Jehovah to the test, and opposed to it the power of the gods of Egypt.

A tremendous contest ensued between Moses, as the agent of the true God, and the magicians, as the agents of the Egyptian gods. Moses, armed with that powerful rod which Adam was permitted to take from the tree of knowledge, and which was the acknowledged testimony of his divine commission, wrought in the presence of Pharaoh and his court, at Tanis, an extraordinary miracle, as a proof that his appeal to the God of Israel was not to be slighted with impunity. The rod was cast by Aaron upon the ground, and it immediately became a

[65] This king is said, by Simlerus, to have been the same with Memnon, whose image, holding a harp, was celebrated for emitting sounds of joy at the rising of the sun, and of sorrow at its setting.

[66] Pererius refers these three days' journey into the wilderness, to the three theological virtues, FAITH, HOPE, and CHARITY.

[67] Exod. viii., 26.

[68] "From the monuments, we may reasonably conjecture that the Egyptians were a happy and well-governed people in the flourishing days of Pharaoh, for the artists have represented the popular sports and amusements of the lower orders, as well as their daily occupations." (Taylor, ut supra, p. 30.)

serpent, twining itself into folds, to the consternation of the whole court. Amenophis called for Jannes and Jambres,[69] his magicians, who undertook to perform the same miracle. But the serpent of Moses displayed his superiority by devouring the serpents of the magicians.[70] Yet the king, confident in the power of these men, and the knowledge he had himself acquired of the mysteries of their religion, did not feel inclined to make any acknowledgment derogatory to the homage due to his own national gods; or concession to a power, which, as the tutelary deity of another people, and that people his slaves, he held in the most sovereign contempt. To correct this error, God directed Moses to stretch his rod over the waters of Egypt, which should thus be turned into blood, and engender such prodigious quantities of frogs, that the whole land of Egypt should be infested. But these miracles being also imitated by the enchanters, Pharaoh was confirmed in his hardihood, and positively refused to let the children of Israel go.

[69] A strange legend about Jannes and Jambres is told by Palladius, in his life of Macarius. These magicians, in the midst of a grove of trees, and beside a fountain of water, built a mausoleum for their own interment, which, by magical arts, was placed under the protection of evil spirits. Macarius having heard the wonderful stories which were related of this fountain, determined to visit the place, and prove the truth of these reports by ocular demonstration. Having penetrated the external avenues of the grove, he was encountered by seventy devils, who, with much grimace, threatened to attack him. Without giving way to fear, he recommended himself to God, and these *outré* spirits of darkness vanished away. Coming to the sepulchre, he was met by a gigantic devil with clattering hoofs, and armed with a naked sword, who attempted to drive him back, but without success. Here he saw a brazen bucket, suspended by an iron chain, consumed with rust; and, also, some pomegranates and other fruit, dried up and wasted away. In what manner the enchantment was dissolved, this author does not say; but it appears unlikely that this legion of tremendous devils would suffer Macarius to explore their secret recesses with impunity, or permit him to depart in safety, unless vanquished by some counter-charm more potent than their own. The truth is: this and similar accounts of the effects of enchantment might be wonderfully amusing in an age of superstition. But these delusions are no more, and it is now clearly understood and universally admitted, that no miracle, affecting the constituted order of things, has ever been performed, from the creation of the world, by the assistance or intervention of evil spirits, without an especial commission from on high.

[70] These Egyptian serpents were a delusion of the devil, as Justin Martyr said, *spectantium oculis præstigias offundebant.*

The great superstition of Egypt was a belief in judicial astrology and natural magic.[71] It was held that the stars possessed a secret and potential influence over human affairs, and that every studious man, deeply read in the mysteries of nature, as Moses was known to be, might direct these influences at pleasure to produce any extraordinary effect out of the common course of things. Hence the King of Egypt required some more decisive proofs of a divine interference, before he would consent to relinquish so great a source of profit and gratification as was afforded by his Israelitish slaves; and persisted in his determination not to set them free, until his whole nation was almost depopulated and destroyed by a succession of desolating judgments. He was willing to enter into a compromise with Moses, under the immediate influence of his sufferings; and promised to allow the Israelites permission to sacrifice in *Egypt*, according to the rites of their own religion, but would not consent to let them depart into the wilderness. He frequently relented, indeed, and cried out, "I have sinned against the Lord! The Lord is righteous, and I and my people are wicked!" But his repentance disappeared with the evil; and it was not till the whole land of Egypt felt the blow in their families, that he consented to their departure.

The plagues inflicted on the Egyptians were of such a nature as to point directly to the sacred objects of their worship. In the opinion of Pharaoh the contest was between the tutelary Deity of the Hebrews, and his own national gods; is was therefore a righteous display of God's justice, to shew the fallacy of his reliance on objects of worship which were unable to protect themselves against defilement, or the infliction of grievous calamities.

The first plague was directed against their great god the river Nile; its sacred waters were turned into blood. There was a great propriety in this dispensation; not

[71] Trismegistus said (Pymand. Arclep. 145) that the Egyptian priests possessed the art of constructing deities, or images endued with intelligence, which predicted future events, and interpreted dreams.

only because the Egyptians held that water was the first principle of all things,[72] but because they paid divine honours to the Nile, and superstitiously adored its inhabitants.[73] Their country was greatly benefited by the annual overflowing of this river, which they conceived was owing to the sacrifice every year performed on its banks in honour of that divinity. Immediately before the expected inundation, solemn processions were formed; the deity of the Nile was invoked with many superstitious ceremonies; and to render him propitious, an immaculate virgin, richly attired and ornamented, was cast into the river, as a sacrifice of atonement.[74]

This plague was also a judicial punishment for their cruelty to the Hebrew children; and served as a fearful token to the Egyptians, that the time was now arrived in which a dreadful retaliation should be inflicted, for all the innocent blood which had been shed in that river.[75] This is plainly referred to by St. John the Evangelist;[76] and Josephus says, "They who drank of it were afflicted with a violent cholic; whilst to the Hebrews it was perfectly wholesome."[77]

The second plague with which the Egyptians were troubled, was, swarms of frogs, which came up from their sacred river, and filled their streets, their houses, and even climbed up into their bed-rooms. No place was free from them. They covered the tables of refreshment, defiled their provisions, and corrupted the water throughout the land of Egypt; so that the very gods they held in veneration became a pest and a nuisance. This terrible affliction pointed also to their unnatural destruction of the innocents in the river Nile, which now sent forth its reptiles in such numbers as almost to destroy the inhabitants.

The third plague of lice referred to Pharaoh's cruelty

[72] Philo.

[73] The Egyptians were induced to deify their river, because it was the author of all their abundance. Their chief dependence being on the Nile, they endeavoured to propitiate it by festivals and sacrifices. Thus, the first plague must have been peculiarly terrific. The fish died, the waters stank, and the Egyptians turned from it with disgust and loathing.

[74] Herod. Clio.

[75] Lyran.

[76] Rev. xvi., 6.

[77] Ant., l. 2, c. 14.

to the Israelites themselves. He condemned them to perpetual slavery, and that of the vilest and most degrading nature; to make brick from the dust of the earth, and to erect buildings for his convenience or pleasure. From the dust of the earth, therefore, arose an annoyance, which must convince them of God's power, who could so severely afflict them by the most contemptible creatures.[78] This plague was also directed at their habitual cleanliness, and fear of pollution. Herodotus says "that the Egyptians, and particularly the priests, from a principle of cleanliness, shave every part of their bodies on each third day, to prevent vermin, or other impurity, from remaining about their persons."[79] Hence to a people of such peculiar habits and propensities, the plague of lice must have been an evil of the greatest magnitude.

The fourth plague brought mingled swarms of flies, which not only corrupted the earth, but almost destroyed man and beast. It is supposed that they consisted not only of common flies, wasps, gnats, hornets, &c., but also of venomous reptiles, such as scorpions, asps, vipers, &c. The fly in Egypt and Phœnicia received the honours of divine worship; and one of their chief deities was denominated Baal Zebub, which signifies the supreme lord of flies. This was, therefore, a grievous judgment, as it appeared to come under the sanction of Baal Zebub, on whom they relied for protection from every annoyance of that nature.

The fifth plague was less personally troublesome to the inhabitants, for it was inflicted on their most powerful gods. The bull, the ox and cow, the sheep and goat, were supreme objects of adoration; a murrain was, therefore, sent amongst them, to shew the unstable support on which the Egyptians rested: for if their gods could not protect themselves, much less could they render assistance to their worshippers.[80]

[78] Ps. lxxviii., 46. [79] Euterpe.

[80] "We learn from the monuments, and from history, that the fattening of cattle was extensively practised in the marshes, and that in other places stall feeding was very common. This circumstance enables us to explain an apparent inconsistency in the history of the ten plagues. We are told that all the cattle of Egypt died in the plague of murrain; but we read in the same chapter that some cattle

The sixth plague was inflicted on the Egyptians' persons. Moses, by God's command, sprinkled handfuls of ashes into the air, which immediately formed a thick white cloud over all the land; and which, falling on the inhabitants, produced large ulcers, attended with a burning pain, similar to that produced by the application of a red-hot iron to the naked flesh; they spread over the whole body, and swelling at length into one massive sore, caused the most excruciating sufferings.[21] This calamity was brought on by means of an agent intended to convict the Egyptians of wanton cruelty to their slaves, for the ashes were taken from the furnace where the Hebrews had been engaged in burning brick. The magicians of Egypt, struck with these grievous boils and blains, now became fully sensible of God's power, and fled from the face of Moses, confessing their inability to cope with him in the art of performing miracles.

The seventh plague was a mighty tempest of hail,[22] rain, thunder, and fire; which appeared the more dreadful to the inhabitants, as in that country such phenomena were very rarely seen. This judgment was directed against their superstitious worship of the elements: for their gods were again converted into ministers of destruction.[23]

were destroyed by the plague of hail. The contradiction vanishes when we look to the limitation with which the plague of murrain was announced:—'Behold, the hand of the Lord is upon thy cattle *which is in the field*.' The plague, therefore, did not extend to the beasts which were in stalls and enclosures, and these consequently survived to become the victims of the plague of hail."—(Taylor, p. 43.)

[21] Philo.

[22] "Such a visitation as the plague of hail must have been wondrous in a land where hail is among the most uncommon of phenomena, and at the same time one of the severest punishments that could be inflicted on an agricultural country. The Latins, who were far less dependent upon their harvest than the Egyptians, called every severe affliction, *calamitas*, a word which primarily signifies a storm, so severe as to break the stalks *(calami)* of the standing corn."—(Taylor, p. 36.)

[23] "And the flax and the barley was smitten, for the barley was in the ear, and the flax was bolled; but the wheat and the rye were not smitten, for they were not grown up." (Exod. ix., 31, 32.) Egypt was a very fruitful country, and the land produced a plentiful supply of corn in common seasons, by the overflowing of the Nile, with merely a slight degree of cultivation by the simple hand-plough.

The eighth plague is called the Lord's great army,[84] and consisted of innumerable swarms of locusts, canker-worms, caterpillars, and palmerworms, which filled their houses, and "covered the face of the whole earth, so that the land was darkened: and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."[85] Nay, they even bit and killed the inhabitants.[86]

The ninth plague was a thick darkness over the land of Egypt, which completely overwhelmed their chief deity Osiris, or the Sun, which they adored as the fountain of light. This was rendered more distressing by the appearance of horrible apparitions, fearful sights, and flitting shadows, which haunted them incessantly, night and day.[87] Dreadful noises assailed their ears, as of the roaring of a cataract, the horrible yellings and barkings of wild beasts, the hissing of serpents, and whistling of winds, succeeded by the melodious voice of birds, and aggravated by the reproaches of an accusing conscience.[88] The darkness was so thick and palpable, that artificial lights could not penetrate through it;[89] and consequently they were unable either to provide subsistence, or to pursue their usual avocations for the space of three days. "They saw not one another, neither rose any from his place,"[90] during this period, which was passed in solitary confinement, under the effects of bodily weakness, occasioned by hunger and thirst, augmented by mental agony from the dread of perishing with hunger, increased by the appalling visions which flitted before their eyes, and made them "swoon away"[91] with apprehension. They, who were in the field when the darkness surprised them, could not return to their habitation, but remained bound to the spot as with a chain.[92]

During this period of overwhelming darkness, the children of Israel had light in their dwellings; a striking emblem of that intellectual darkness which overshadowed the heathen world, unblest with the light of truth; and

[84] Joel ii., 25.
[85] Exod. x., 15.
[86] Wisd. xvi., 9.
[87] Wisd. xvii., 15.
[88] Ibid. 9, 11, 18, 19.
[89] Philo.
[90] Exod. x., 23.
[91] Wisd. xvii., 19.
[92] Ibid. 17.

of the children of the world, who sit down in the region of darkness, and the shadow of death, and reject that Light which would lead them to eternal life. So true is that observation of St. John, "The light shineth in darkness, and the darkness comprehended it not."[93]

The ROD of Moses was the visible medium by which these miracles were performed; but, lest it should be believed that the virtue was in the rod alone, God directed some of these miracles to be performed without its assistance, and used other agents, to convince mankind that it was only the exertion of his Almighty power which diverted the course of Nature, and wrought the miraculous works which preceded the great deliverance. Thus the rod was not used in the fourth, fifth, sixth, ninth, and tenth plagues, but other means were substituted: as ashes in the sixth, the word of Moses in the fourth and fifth, and the stretching forth of his hand in the ninth plague, were sufficent to produce the intended effect.

In these plagues it is remarkable, that those which proceeded from the *earth* were produced by the agency of Aaron, and those which came from *heaven* by the agency of Moses; for which this reason is given: Moses had been constituted Pharaoh's God,[94] and therefore was made the chief minister to direct the extraordinary appearances of the heavens.

During the continuance of these plagues, the heart of Amenophis was a prey to the wildest agitation. Proud and ungovernable, his haughty spirit was scarcely subdued by the recurrence of such dreadful afflictions. He wavered, he relented, he attempted to compromise; but pride and passion supplying the place of reason, his implacable resentment against the supposed authors of his calamities superseded the workings of conscience, and stifled the risings of conviction; and when the effects of one judgment were removed, he dared the vengeance of God to inflict another. His contempt for the Almighty at length arose to desperation, and, refusing to comply with the demands of Moses, he commanded him, at the peril of his life, to see his face no more.

God reserved the most terrible display of his power and justice for the tenth and last plague to be inflicted

[93] John i., 5. [94] Exod. vii., 1.

on the Egyptians, and it was consequently ushered in with appropriate solemnity. The Israelites were directed to institute a Passover, which should be kept as a distinguishing rite of their religion, and an everlasting memorial of their deliverance from captivity, by the destruction of the first-born in every family throughout the whole land of Egypt, both of man and beast. Each Hebrew family, or ten persons,[25] was commanded to kill a lamb, and to strike the two side posts and upper door post of their dwelling with the blood; that the destroying angel might pass over the houses thus marked for protection, while engaged in smiting the first-born. The lamb was to be eaten in haste, with loins girded, shoes on their feet, and a staff in their hand, ready for immediate departure. The Israelites were strictly commanded to confine themselves to their respective dwellings; lest, by a promiscuous intercourse with the Egyptians, they should become sharers in their calamity: for though God knew his own people, and could have protected them in any situation, yet he demanded implicit obedience, and rather chose that they should owe their safety to the blood of the Lamb.

This judgment was the more signal and terrible, as it was inflicted on them immediately after the darkness was removed, and while they were still deeply impressed with the terrors of that visitation. The lamb for the passover was killed on the tenth day of the month, and ordered to be eaten on the fourteenth. The darkness commenced on the eleventh, and ceased on the thirteenth. The last interview of Pharaoh and Moses was on the morning of the fourteenth; and at midnight the first-born were slain.

When every thing was thus formally prepared for the departure of the Israelites, and the Egyptians were buried in profound repose, after the fatigue of three days spent in indescribable agony, both of body and mind, "it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night,

[25] Jos. de Bel. Jud., l. 7, c. 17.

he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."[96] The inhabitants started simultaneously from their beds, in the greatest horror and consternation, and assembling round the king's palace, clamorously demanded the dismissal of the Israelites. Amenophis, at length subdued, and trembling for his own life, acceded to their proposal; and the people urgently petitioned the causes of all their misfortunes to be gone, for they were afraid the whole nation would become a sacrifice to the offended God of Israel. They did not spare their most valuable property; but, to induce their immediate departure, gave them silver, gold, and raiment in great abundance, including blue, purple, and scarlet silk, fine linen and precious stones; and with these the Tabernacle was afterwards adorned.[97] And even the king himself, with all his boasted firmness and impiety, struck with the extraordinary powers vested in Moses and Aaron, called on them for a blessing before their departure: an evident acknowledgment of the superiority of God over all created things.

The Israelites, bearing the bones of Joseph, departed early in the morning, in sight of the Egyptians, who were busily employed in burying their dead.[98] They travelled with all their possessions from Rameses to Succoth, a distance of about twelve miles; and here Moses reviewed and numbered the people, and found with him 600,000 Israelites, besides children; making, as is thought by learned writers, at least 1,500,000 souls.[99] With them

[96] Exod. xii., 29, 30.

[97] St. Augustine thinks that the mystical signification of these valuable ornaments refers to the liberal arts invented or improved by the heathen; which were afterwards, by the judicious management of wise and pious men, wrested from them, and converted to the service of the true and living God, and made subservient to the interests of religion. (August. de Doct. Christ., l. 2, c. 4.) Porphyry, in Eusebius, accuses Origen of "calling in the assistance of Grecian learning to confirm the strange absurdities of Jewish fable." (Euseb. Eccl. Hist., l. 6, c. 13.) The liberal arts and sciences were considered of such essential service to the propagation of Christianity, that Julian the Apostate enacted a law prohibiting Christians from being instructed in human arts. (Socrat., l. 3, c. 10.) And the learning of the present day abundantly shows that the spoils of Egypt and other heathen nations are possessed now, in full perfection, only by the true worshippers of God.

[98] Num. xxxiii.

[99] Tomline's Theol., p. 1, c. 3.

Moses also found a mixed multitude of other nations, who had followed this remarkable people out of Egypt. This event happened 430 years after Abraham's vision in Canaan, and 215 years from the entrance of Jacob into Egypt.

Thus did God by his servant Moses redeem the Israelites from their Egyptian bondage, with a high hand and with an outstretched arm; marching before them in a Pillar of a Cloud by day, and a Pillar of Fire by night; and the Deliverance was finally perfected by a mighty wind, the agent of his power.

The Egyptians, repenting that they had suffered the Israelites, who were valuable servants, to depart, and endued with an evil heart of unbelief, which caused them to doubt the actual power of God, even in the face of such tremendous judgments, collected an immense army of 600 chariots,[100] 50,000 horsemen, and 200,000 foot soldiers,[101] and followed them, having, with the plagues, lost their impressions of God's power, and consequently their reverence for his name. Indeed, Amenophis appears in reality to have been more in awe of Moses than of any superior being; for, "Moses was very great in the land of Egypt, in the sight of Pharaoh's servants. and in the sight of the people."[102]

The Israelites, by the direction and command of God himself, were encamped before Pihahiroth, or the Strait of Hiroth, between Migdol, a tower or citadel of defence, erected on the borders of the Strait,[103] and Baal Zephon

[100] The Egyptians prided themselves greatly on their war chariots. They were light and strong, being constructed chiefly of metal, or covered with metal plates. Thus, in the Iliad—

> Rich silver plates his shining car unfold,
> His solid arms refulgent gleam with gold.

[101] Jos. Ant., l. 2, c. 15. [102] Exod. xi., 3.

[103] Josephus, quoting Lysimachus, says, that it was the opinion of heathen nations that when the Israelites arrived at the above place, "the night advancing, they deliberated how to act. They made fires, and appointed sentinels; and on the next night kept a fast, to entreat pardon of the gods. On the following morning, Moses recommended them to decamp, and proceed onwards till they could be better accommodated; but enjoined them to do no good on their journey, not even so much as to give good advice if it was asked; and to destroy all the temples and altars they met with. This advice being approved, the company proceeded through the wilderness, and after encountering great hardships, came at length to a country well inhabited and

or Temple of Baal, where was kept burning a holy fire, which served also as a beacon to direct shipping in the dangerous navigation of the Red Sea. In this temple was kept a continual watch, as is implied in the name. Thus were they encompassed on three sides by fortresses, inaccessible mountains, and the Red Sea; the isthmus between that sea and the Mediterranean being protected by the well-fortified city of Pelusium, and other fortifications, which had been erected by the Israelites themselves during their oppression.[104]

Arriving in sight of the Israelites, Amenophis contemplated their defenceless situation with secret delight, and concluded that the moment was arrived in which he could take ample vengeance for all his wrongs. Believing their escape to be impossible, he encamped with his army behind the Israelites, waiting only the approaching day to attack and put them to the sword. But his career was now verging rapidly to its close. That remarkable pillar, which accompanied the Children of Israel in their flight, was by day a cloud only, to convince them of the presence of their Great Deliverer. This cloud, which was also a fire by night, placed itself between the two encampments, and involved the Egyptian host in impenetrable darkness, while it communicated sufficient light to enable Moses and the Israelites to pursue their destination. By the divine command, Moses stretched out his rod over the sea, and a strong EAST WIND arose, which divided the waters, so that the Israelites marched through the sea on dry land, Moses leading the way, and exhorting them not to fear; for, said he, "the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.[105]

The Egyptian army followed their course amidst the darkness, determined either to compel them to return, or utterly to destroy them; and knew not their danger until they were all inclosed within the waters; for the waves, on the right hand and on the left, were invisible, from the effects of that divine cloud which overshadowed them. At length their chariot-wheels were encumbered by the

cultivated. They behaved in a most barbarous manner to the inhabitants, whose temples they ravaged and burnt, and finally arrived at a place now called Judea, where they built a city and called it Hierosyla, the meaning of which is, the spoil of holy things."

[104] Marsh. Can. Chron., p. 105. [105] Exod. xiv., 13.

mud at the bottom of the sea, so that they "drave heavily;" which, obstructing the general movements of the soldiers, reduced the whole army into confusion. In this situation the cloud was removed, the morning light appeared, and they beheld the threatening waves ready to burst upon them, and the Israelites safe on the opposite shore. They were allowed but little time to deliberate on the means of escaping the calamitous death which they saw suspended over their heads. They fled; but what could flight accomplish for so unwieldy a body of chariots, horses, and footmen, encumbered with armour; their ranks broken, their chariot-wheels entangled with each other, and forcibly wrested off, and themselves paralyzed with confusion and dismay! Harassed by a long and expeditious march, after three days spent without rest or refreshment, and alarmed at the dreadful appearances before them, to augment which the heavens sent forth all their artillery of thunder, lightning, and rain,[106] their escape was altogether impracticable. Besides all this, the Lord looked upon them in anger, and infused a deadly fear into their hearts, which made them irresolute and wavering; until Moses, who saw the Israelites in safety, and all the host of the Egyptians inclosed beyond the power of escaping, stretched his rod again over the sea, and God by a strong WEST WIND, suddenly brought the waters upon them with irresistible impetuosity, which utterly overwhelmed and destroyed them, with their horses, and chariots, and horsemen; "and Israel saw the Egyptians dead upon the sea shore."[107]

[106] Ps. lxxvii., 18.

[107] Exod. xiv., 30. A confession in memory of this deliverance was enjoined upon every one when offering his first fruits, in these words:—"A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous; and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression; and the Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey." (Deut. xxvi., 5-9.)

PERIOD V.

CHAPTER IX.

On the Five Points of Fellowship.

In every well-regulated society, some bond of union, some reciprocal and mutual interchange of benefits forms a distinguishing feature, which no vicissitude of circumstances can remove. Masons profess to be united in an indissoluble chain of sincere affection, called the five points of fellowship; by which, when strictly adhered to, they are bound heart and hand so firmly, that even death itself cannot sever the solemn compact, because in another and more glorified state those relations are perceived and acknowledged, which have characterized the union here on earth. These five points refer to certain virtues requisite to be practised in this world in order to the enjoyment of happiness in a future state, and mark distinctly the difference between virtue and vice.

1. BROTHERLY LOVE.

The first point is that on which all the rest principally depend, for they are but emanations from the great virtue of charity or brotherly love.

Brotherly love is an active principle, which incloses all mankind in the same bond of reciprocal union, however they be otherwise diversified by birth, climate, or education. The inhabitants of this globe proceed from a common parent, and hence, how remote soever the connection may appear, all mankind are brothers, and as such are bound to execute the duties attached to this tender and endearing tie. This general relationship is not broken by distance, climate, form, or language; but

all the world are brethren, and the hand of mercy ought to be extended equally to the destitute stranger, as to an immediate friend or relative. Nay, the stranger, the fatherless, and the widow, are superior objects of man's benevolence. Masonry inculates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing. Though we speak with the tongues of men and angels; though we have the gift of prophecy, and understand all mysteries and all knowledge; though we have faith so that we could remove mountains; though we bestow all our goods to feed the poor, and though we give our bodies to be burned, if we are not possessed of brotherly love, or charity, all this extent of power, all these acquirements of knowledge, will profit us nothing. The love of a Mason must be pure both in principle and practice, unwarped by prejudice or passion; unalterable in persecution, unabated amidst calumny, slander, and detraction. Filling the heart with pious fervour and with holy resolutions, exalting it from earth to heaven, from a perishable mortality to a celestial intercourse with the very source and essence of love; ennobling the nature of man, and raising it to that sublime pitch of excellence which alone can impart true satisfaction under every species of adversity and pain. Masons are bound, by the most solemn obligations, to practise this virtue one towards another. Not to rest satisfied with mere external acts of kindness, which may be displayed without feeling any emotions of the pure affection of brotherly love; but to be the active friends of all mankind.

Such were the effects produced by this principle amongst the early Christians, under the wise superintendence of St. John the Evangelist. Their brotherly love exceeded all instances of recorded attachment in former times. The accounts transmitted to us of the affection which Christians bore towards each other, in the ages immediately subsequent to Christ's death, would be incredible, were they not fully attested. An affection so disinterested and pure struck the heathen world with astonishment; they deemed it more than human, and attributed a feeling which the practice of their own philosophy could not attain, to the secret influence of magic. Each individual was considered in the light of a

brother, united by the tender ties of a common faith and a common hope; whole possessions were given up to the relief of indigence; every selfish thought was banished, and the general welfare of the community was the first *wish* of their hearts, the first *motive* of their actions. This was the incentive to great and glorious deeds. "Some gave themselves up to bonds," says Clement, "that thereby they might free others from them. Others sold themselves into bondage, that they might feed their brethren with the price of themselves." But the testimonies to this effect are not confined to Christian writers; their heathen adversaries unequivocally admitted the purity of their fraternal attachment in its fullest extent. Hence Julian, the apostate, that deadly and implacable foe to the Christian name, as the most effectual method of extirpating the new religion, commanded his priests to model paganism after the same fashion: for the universal benevolence of the Christian brethren had become a current proverb, and "See how these Christians love!" was the spontaneous tribute paid to their integrity by every people amongst whom they resided.

2. BENEVOLENCE.

The second point inculates universal benevolence, on the ground of obligation and duty. This virtue does not consist merely in satisfying the pecuniary wants of the virtuous distressed, or of furnishing a friend with the loan of some necessary comfort or convenience, in the hope of receiving an equivalent; but comprehends the general capacity of communicating happiness to our fellow-creatures, including the practice of our relative duties to God, our neighbour, and ourselves.

The first great and important duty of benevolence should excite in our bosoms an unaffected veneration to our Maker, whose bounteous goodness to his creatures can never be compensated by all the exertions in our power. What He has commanded, we must perform. Prayer, praise, and thanksgiving, are His due; and, if these be neglected, it is impossible to expect His blessing. The name of this awful Being is a sacred deposit, which ought never to be irreverently pronounced with polluted lips; for the violations of this WORD are threatened with

accompanying vengeance. If His almighty aid be necessary to promote our success here, or happiness hereafter, let us implore it humbly and sincerely, in the hope that it will not be withdrawn when we are most in need of it, in the hour of sickness or adversity, persecution or death.

The preservation of order and social virtue in civil society rests upon the obligations we are under to keep up a constant interchange of mutual good offices with our neighbour. They, who are in the habitual practice of benevolence, experience an uniform gratification, and have within their bosoms a certain source of pleasure, which selfish mortals can never attain or enjoy. The glow of charity warms their bosoms with unequivocal love to their fellow-creatures, and they enjoy a foretaste of heaven upon earth; they search for misery and distress in all their appalling forms, and they administer comfort from a pure principle of benevolence; for the east is not farther from the west, or the surface from the centre, than pride and ostentation are from genuine goodness and disinterested virtue.

But the exercise of this virtue does not end here. Innumerable are the offices of kindness, indefinite are the shades of affection which the practice of benevolence necessarily assumes. Recommendations of an unblemished character, expressions of good-will, advice when under the influence of doubt, civility and gentleness, as well as actual offices of assistance, form distinguishing features of this virtue, and these are in the power of all who have not the means of performing substantial services. If, as philosophers tell us, much of human misery is ideal, he acts the part of a sincere friend who endeavours to soothe conflicting passions to repose, to remove the weight which presses on our spirits, and teaches us to forget our woes by pointing to the opening scenes of prosperity and joy.

The exercise of benevolence, then, may by practised every hour of our lives. It is an innocent and laudable method of gaining the esteem of men, of promoting universal good-will, of vanquishing the turbulence of passion, of securing peace of mind, and of laying up a store of satisfaction for old age, which will make the end of life a scene of felicity and contentment.

Our duty to *ourselves*, rendered almost perfect by the practice of benevolence to our neighbour, may be comprehended in a few words: not to prostitute our humanity by intemperance, effeminacy, indolence, or any of those vices which degrade man below the brutes; but to cultivate health by exercise, cleanliness, and regularity; to practice the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice; recollecting that man's happiness is progressive, and depends entirely on himself whether it increase or diminish; for it is impossible to hold a stationary place in the mind so long as any portion of activity remains; and if the mind become dormant, and perfectly insensible to praise or dispraise, virtue or vice, we may be assured that its happiness is at the lowest ebb, and it becomes doubtful whether the capacity for enjoying it be not wholly expired.

It may, therefore, be concluded, that if happiness be the object which man has in view in his commerce with the world, it can only be found in the practice of virtue.

3. PRAYER.

The third point teaches us to bow our knees to the Almighty Father of the universe, and pray for blessings on ourselves, and on those united to us by the nearest and dearest of ties. Prayer is a duty of such paramount importance, as to involve consequences the most awful and tremendous: if rightly performed, it conveys a blessing; if wholly neglected, it elicits a curse.

With this responsibility the Mason is fully impressed, and, therefore, his Lodge is never opened without a solemn appeal to the Deity, and a humble supplication of his blessing; conscious that, if deprived of this, nothing that he may be engaged in can reasonably be expected to prosper. Our initiations, and every other business, are founded on the same appeal; our pedestal is furnished with the book of God's Word, which is considered the GREAT LIGHT OF FAITH, to direct all our motions, and inspire us with the rich hopes which it contains; our Lodges are dedicated to God and holy St. John the Evangelist; and the unequivocal posture of one of our most sacred ceremonies is, bended knees, erect body, and faithful heart.

If a Mason's Lodge be built on holy ground, and supported by wisdom, strength, and beauty; if it be of that immeasurable extent, which has no bound but the four quarters of the compass, and covered with a cloudy canopy which can only be penetrated by ascending the theological ladder; if we commemorate the three grand offerings of ancient religion, and have in perpetual recurrence the wonders of God in creation, redemption and deliverance from temporal danger and affliction, i will surely be admitted that our rites have a reference beyond mere conviviality; that they are founded on the most awful images in existence, a belief in a God, and the doctrine of a future state of rewards and punishments; that they are opened, conducted, and closed with prayer; and hence that they must leave an impression on the mind of every reflecting brother of God's beneficence to man, and the consequent necessity of a regular and uniform attendance on His authorized worship.

4. SECRECY.

"Of all the arts which Masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may be easily conceived, from the glorious example which He gives in concealing from mankind the secrets of His providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth."[1]

A regard for this virtue has characterized every nation and people of the world, from the earliest times on record. There are many things which it would be highly improper, and even criminal, to communicate. To reveal the secrets of a friend, confided to our care, would be worse than the treachery of an assassin who stabs his adversary when unarmed, and not the least suspicious of a foe.

The Egyptians venerated this virtue, and veiled all

[1] Pres. Illus., book iii., sec. 2.

their religion and politics under its impenetrable mask. Origen tells us, that "their philosophers had sublime notions with regard to the Divine nature, which they kept secret, and never discovered to the people but under the veil of fables and allegories."[2] Their god Harpocrates was represented with his finger on his mouth,[3] and was painted full of eyes and ears, to shew that every person may hear and see, but they are not always at liberty to disclose the information which they derive from the use of those senses: this god was much honored by the Egyptians.

The Romans had a goddess, who was represented with a finger on her lips, called Angerona; and to shew their respect for the virtue of taciturnity, they offered sacrifices to her.

"All the eastern nations, the Persians, the Indians, the Syrians, concealed secret mysteries under their religious fables. The wise men of all those religions saw into the sense and true meaning of them; whilst the vulgar and uninitiated went no farther than the outward visible symbol, and so discerned only the bark by which they were covered."[4]

Pythagoras carried the virtue of secrecy so high, as to demand from his scholars a probation of five years' silence, accompanied with excess of abstinence and mortification, before he would admit them to a participation in the knowledge which he had acquired by long experience, and a residence with the most learned philosophers in every nation under heaven.

The Druids conveyed their instruction by secret and enigmatical language: their philosophical knowledge was very extensive; but they had so strict a regard for secrecy, that it was esteemed a crime worthy of death to attempt to penetrate into their mysteries. Their learning was communicated orally, and in verse; and as no part of their instructions was allowed to be commit-

[2] Orig. con. Cels., l. 1, p. 11.

[3] Recent discoveries in Egypt have rendered it doubtful whether Harpocrates was the god of silence, which had been deduced by Plutarch from the above posture. The sign of silence, according to figures on the monuments, was by placing the whole hand over the mouth.

[4] Orig. con. Cels., l. 1, p. 11.

ted to writing, the number of verses which the memory must necessarily retain was almost incredible.

"But," says the sceptic, "where is the necessity of secrecy now? If your institution be laudable, as you describe it, why not reveal it for the benefit of mankind?" I should as soon look for a star to fall from the firmament, as for a caviller against Masonry to be satisfied, even with a mathematical demonstration. The benefits of Masonry can only be enjoyed by their union with secrecy. Lay these secrets open to the world, and the charm would cease to operate. They would become familiar as the growth of a plant, and, like that incomprehensible phenomenon, would be neglected, and perhaps despised. At the reformation of our Church from the errors of popery, what could exceed the curiosity of mankind to read and investigate the hidden stores of the Bible, which had been a sealed book for many centuries? and though it contains secrets of far greater importance than those of Masonry, yet, curiosity being gratified, the rage is over, and it is regarded with as much indifference by the mass of mankind, as though it contained nothing affecting man's temporal or eternal welfare. So Masonry, were it made public, would probably be neglected, because the stimulus would be wanting from which it derives its chief popularity, if not its principal importance. The secrets of Masonry are open to the inspection of the worthy and the good in every class of mankind. The page is displayed before them, and if they refuse to read, it is too much to hear them complain of ignorance, and to revile a science which they want the inclination or capacity to understand.

It is further objected, that the use we make of the implements of architecture, as vehicles of secrecy, is frivolous, and unworthy the dignity of human beings.[5] These implements are of no further benefit to us than as they convey a series of the purest precepts of morality

[5] What number was amongst the Pythagoreans, geometrical symbols are amongst Masons. "It led," says Pythagoras, "to the knowledge of things divine and human; the meditation of death; setting the mind at liberty, without which none can learn or perceive any thing solid or true, by the help or benefit of sense, for the mind, the divine part of the soul, seeth all things, and hears all things; all things else are deaf and blind." (Stob. Serm. Hieron. adv. Rufin.)

and the most useful instruction for the regulation of our conduct in every circumstance and situation of life. In these emblems our secrets are chiefly concealed; and the valuable lessons they contain, elevate them from the character of mere instruments of labour, and they become jewels of inestimable value.

5. ON SLANDER.

The fifth point teaches us to support a brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. It forbids us to retail slanders derogatory to our brother's reputation, which is a sacred deposit, and, if once wounded, ten thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry inculcates this lesson in every part and point of every degree; aware that the evil consequences of slander are innumerable, whether by giving false testimony in a public cause, or by injuring our brother by private defamation. This practice is the vilest of all robberies. Injure his property, and you may make him reparation; wound his body, and the physician may heal the wound; but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death, may descend to his children's children, and blast their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt? Can it be found in the lust for evil speaking, and cutting up reputation, as with a sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest fame? Does such a practice add to the slanderer's peace of mind or importance amongst his acquaintance? does it confer a dignity not to be procured by other more innocent means? A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with the scrutinizing eye of jealous suspicion, and shun him as a public

nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life. The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame for ever. None can be safe where slander finds admittance. The virtues wither round him, and fade and die before his baneful touch. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences, that "more is meant than meets the ear," are his study and delight. They become, by the force of habit, as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence: for evil reports spread with unaccountable facility, and extend to distant parts, where the evidence of their falsehood will never be heard, and thus the record is handed to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not bound to applaud the character and conduct of bad men, merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart, though it may not be commendable to magnify his vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear a testimony to virtues which he does not possess. "None but a good man deserves to be loved or praised by any one. He who says of a bad man, whom he knows, and whom all that know him know, to be a bad one, I have reason to speak well of him, for he has been kind to me, utters a detestable falsehood, and discovers a base disposition."[6] The course to be adopted, under these circumstances, is faithfully prescribed in those lectures which form the subjects of discussion at our meetings. "Always speak of a brother as well in his absence as in his pres

[6] Fawcett.

ence; and even more particularly so, because, when present, he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others, if in your power to prevent it; and if his conduct be so dishonourable that you unfortunately cannot speak well of him, adopt the distinguishing virtue of our science, silence, or secrecy."[7]

If a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation, I regard in the light of something more than a common friend: he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak, then, no evil of your brother. If he have virtues (and surely all have some), let them be the theme of your discourse; if he have faults (and who is free from them?), mention them not; but, in all your commerce with your brethren or the world, "supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; on no account wrong them or see them wronged, but timely apprize them of approaching danger; and view their interest as inseparable from your own."[8]

[7] Mas. Lect. [8] Charge to the Second Degree.

CHAPTER X.

CONTAINING FOUR HUNDRED AND EIGHTY-SEVEN YEARS.

View of Masonry from the Deliverance to the Dedication of King Solomon's Temple.

In every society, however constituted, some form of government is necessary to preserve a spirit of subordination amongst its members; and to prevent it from degenerating into contempt or oblivion. In this respect, also, Masonry supports it claim to respect and veneration. An argument, favourable to its beneficial tendency, may be deduced from the exellence of its government, which is founded upon a pattern the most pure and perfect, the government of the Jewish and Christian churches.

In the early ages of the world, every head of a family united in his own person the threefold office of priest, prophet, and king; and it was not until the Mosaic dispensation was revealed that the concerns of religion were conducted by three distinct officers or orders of men.

At the Flood, there is an appearance of something like a regular government, consisting of three distinct officers, who unitedly formed the head of the establishment, when organized in due form. But it was not until the erection of the Tabernacle that our Craft was reduced to the perfect form which it has ever since retained. Moses, when, by the revelation of God, he was dividing the priesthood into three distinct heads, modelled Masonry after the same fashion; himself being Grand Master and Bezaleel and Aholiab grand wardens.[1]

[1] The false religions, which, indeed, were originally but perversions of the true, acknowledged the same form of government; because the ingenuity of man could not discover any form more firm and permanent than that which had been revealed from heaven. Hence, Thoth, the great founder of idolatry, after the Flood, was surnamed *Ter Maximus;* because he was *Philosophus* maximus, *Sacerdos* maximus, and *Rex* maximus.—(Alex. Neapolit., l. 2. c. 6.)

After prophecy had ceased, the teachers of Israel continued to be distinguished under three several appellations, each possessing distinct attributes; *viz.*, wise men, scribes, disputers. These were comprised by St. Paul in a single verse, when writing to the Corinthians: "Where is the wise? Where is the scribe? Where is the disputer?"

This number, it should seem, constitutes perfection; for the Christian church, of which all other dispensations were only types and shadows, has been placed under the same system of government. Jesus Christ united the threefold office of the ancient patriarchs in his own person, for he was a priest forever, after the order of Melchizedec; who was no other, according to the best authorities, than the patriarch Shem, the son of Noah, the king, priest, and prophet of his family; and in that capacity blessed Abraham, who was his child in the ninth generation. These offices, however, were distributed by our Savour, who divided the priestly dignity amongst three distinct orders of men, in imitation of the temporary dispensation of Moses.

Hence, if the government of the Jewish church, established under the immediate superintendence of God, or if the Christian church, modelled by Jesus Christ, be considered as specimens of perfection, the same must be admitted of Free-masonry; as one of its orders, professedly not Christian, is governed by *a king, a priest, and a prophet*, invested with an equal dignity; and the rest of Masonry, which inculcates the only true religion, is directed by a mode of government equally perfect, and equally unobjectionable.

When Moses had escaped from the snares of the Egyptians, he conducted his charge towards Mount Sinai, where he had received his commission from God, intending to offer sacrifice on that spot, in obedience to the divine command; but his progress was obstructed by the Amalekites, who entertained many jealous fears respecting the movements of such a large body of people; against whom, however, they hoped to wage successful war, encumbered as they were with women and children, flocks and herds. Four other nations joined in this enterprise against the Israelites; tempted, most probably, by the hope of an easy conquest and abundant spoils.

The providence of God had prepared the Israelites for

this exigency, by casting up the dead bodies of the Egyptians on the shores of the Red Sea; for the Israelites had retired from Egypt without weapons or means of defense against the numerous enemies they would probably have to contend with, before they should be peaceably settled in the Promised Land. They spoiled the Egyptians of their offensive and defensive armour, and thus became prepared to meet every obstruction which might impede their design of entering into Canaan.

Thus provided, Moses placed his army under the command of Joshua, the son of Nun, a man in every respect worthy of the distinction thus conferred upon him. Moses, Aaron, and Hur ascended the mountain, and the two armies rushed to the onset with the utmost fury. Moses, in prayer and supplication, elevated his ROD towards heaven; and it was observed that whilst this extraordinary rod was in this position, the Israelites successfully mowed down all before them. Fatigue at length compelled Moses to lay down the rod, and the battle turned in favour of the enemy. Aaron and Hur were therefore requested to assist Moses in supporting the rod, and the setting sun beheld the Amalekites entirely defeated. The shattered remains of their army effected their retreat amidst the darkness of the night, leaving all their most valuable property at the mercy of the victors. In commemoration of this decisive victory, Moses erected an altar, which he called *Jehovah-nissi*, which signifies JEHOVAH is my BANNER.

From hence the Israelites proceeded to Sinai, and pitched their tents at the foot of the mountain. Moses marked out a camp about the mount, and remained here for rest and worship, according to the directions he had received from God himself when he revealed His SACRED NAME.[2] After solemn sacrifice, Moses disposed the people according to their tribes, and opened the FIRST LODGE of which we possess any certain tradition since the time of Joseph. Here he held a solemn convocation to the

[2] Here Moses erected an altar and twelve pillars, according to the custom of the times. Some pillars were raised as memorials of the dead (Gen. XXIV., 2); some for altars (Ibid. v., 16); some for superstitious uses, which were consecrated to idols (Levit. XXVI., 1); and others in remembrance of some extraordinary deliverance (Gen XXVIII., 18), as were the above pillars of Moses.

Lord; and the people returned thanks for their miraculous deliverance, and entered into those sacred and indissoluble vows, which implied unlimited and universal obedience to the commandments of God. Over this lodge presided *Moses*, as grand master; *Joshua*, as his deputy, and *Aholiab* and *Bezaleel*, grand wardens.[3]

Here he was visited by Jethro, to whom he had been indebted, under the dispensation of heaven, for his clear and perfect knowledge of our science, which appears to have been preserved in a most extraordinary manner by some distinguished individuals, even in nations degraded by idolatrous practices. Lot, in the midst of Sodom, practised Masonry. The mixture of idolatry and Masonry is perceptible in Laban. He worshipped Penates, or household gods, and yet retained such a sense of his allegiance to the true God as to be favoured with a celestial vision. Job was a true Mason amidst an idolatrous people; and his addresses to his friends may form a grand synopsis of our present lectures. Balaam was a true prophet, though he lived in an idolatrous nation. The Midianites were idolaters, yet Jethro preserved his faith in the true God pure and unsullied, through the medium of Lux or Masonry. And he was held in such high estimation, even by Moses, who was, beyond all competition, the most learned man then existing in the world, that he united himself to this priest by the most tender ties of affection.

On this visit, though the actions of Moses were directed by the immediate inspiration of God, he preserved his usual reverence for Jethro. He explained to his father-in-law how God had effected the miraculous deliverance of Israel with a high hand and a stretched-out arm, and expatiated on the mercies of Jehovah in the most animated terms. Jethro rejoiced in the omnipotence of this great and good Being, and offered up a solemn sacrifice of thanksgiving, in his sacred character of a priest. He gave Moses some weighty advice on the subject of legislation and government; in obedience to which he divided the twelve tribes into separate societies or lodges, over which he placed masters, with certain specified powers, which they were prohibited from exceeding, without a

[3] North. Const., p. 16.

reference to himself, as the grand superintendent of the whole system. After this, a great chapter, or grand assembly of the tribes was instituted, consisting of six rulers from each, of which Moses was the PRINCIPAL governor.

In this place Moses was publicly ordained by the command, sanctioned by the presence, and hallowed by the visible acceptance of his God. He was first charged with a message to the people, directing them to assemble on the third day, purified from their uncleanness, to witness a solemn revelation of laws, which should be binding on them and their posterity. Since they were now about to be embodied as a separate people, for the preservation of the true worship of God amidst an idolatrous world, some *test* of their obedience, as well as a code of laws for their civil government, became necessary, to secure their independence and to advance their posterity. For the former purpose, and as a basis on which to found the latter, the DECALOGUE was delivered to Moses from this mountain, together with a full revelation of the principles requisite to preserve them, under a perfect theocracy, from the contaminations with which they might otherwise be infected by the pernicious examples of the surrounding nations.

God himself, therefore, condescended to rehearse in their ears a summary of the moral and ceremonial law, and promised a rich and continued succession of blessings on their obedience; stimulated by the denunciation of the most heavy judgments if they should disobey the ordinances thus prescribed for their observance. He had selected this people to be a witness of himself, in the midst of a world already deformed by apostasy and the renunciation of every virtuous propensity, and to preserve his worship uncontaminated by those superstitions which the subtlety of the devil or the craft of man had introduced into the systems, which, in the patriarchal ages, were ordained to keep up a perpetual knowledge of God, and the service most acceptable to him. It became, therefore, necessary to deliver a written law, that the plea of ignorance might not be preferred in palliation of guilt: "Lest men should complain something was wanting, *that* was written on tables which was not in the heart."[4] The law was to prevent the

[4] Ne sibi homines aliquid defuisse quererentur, scriptum est in tabulis, quod in cordibus non legebant. (August. in Ps. lvii.)

prostitution of revealed truth, when conveyed through the medium of tradition.

The moral law is divided into two distinct parts, which were engraven on two separate tables; "the former declaring our duty to *God*, and the latter our duty to our *neighbour* and *ourselves*."[5] And this arrangement being the work of the Deity, is absolutely perfect in all its parts. The opening of the Decalogue is most solemn and impressive, for it displays that SACRED NAME which comprehends every thing excellent, every thing gracious, and every thing lovely. The worship of God being inculcated in the first table, shews that our first duty is owing to the Great Author of our being. This elicits our faith, stimulates our hope, and leads necessarily to the performance of those practical duties, inculcated by the second table, which exhibit our charity, that most excellent of all human virtues, in its fairest and most brilliant form. This, then, is a system of perfection; for, by the exercise of these virtues, through the merits of JEHOVAH incarnate, we may attain possession of an immortal inheritance in those heavenly mansions of eternal felicity, veiled from mortal eye by the starry firmament, into which the great I AM shall bid us enter, to enjoy the blessings of that eternal Lodge which is irradiated with the brightness of Him that sitteth on the throne.

But, while Moses was with God in the mount, the people had defiled themselves by idolatry. At their deliverance from Egypt, a great number of men, women, and children, from many idolatrous tribes, had followed them to their encampment.[6] Whether converted by the miracles, or merely desirous of following the fortunes of this extraordinary people, history does not inform us; but we may conjecture that they were but irregular adventurers, unpossessed of any settled place of residence, and whom, consequently, no change could injure. If we may believe the Jews, it was owing to the perni-

[5] The Decalogue contained *ten* commandments, *four* of which were applied to God, and the remainder to man. It is singular that the sacred name of God consisted of four letters, which, according to the system of Pythagoras, proceed from a resolution of the triad into the monad, a process which produced the number *ten*. Thus, $1 + 2 + 3 + 4 = 10$; and this number was denominated heaven, because it constituted perfection.

[6] Exod. xii., 38.

cious counsel of these strangers that their forefathers so frequently tempted God, by their disobedience, to inflict his chastisements upon them. Thus the molten calf, which they had now erected as an object of divine worship,[7] has been imputed not so much to the cupidity of their progenitors, as to the *sorceries* of the Egyptian sojourners.[8] "Concerning the sin of the Israelites," says Godwyn, "in making this calf, or ox, the modern Jews do transfer the fault upon certain proselyte Egyptians who came forth with them; and they say that, when Aaron cast their jewels into the fire, these Egyptians, contrary to their expectation, by their art magic, produced a calf; to which purpose they urge Aaron's own words; 'I did cast the gold into the fire, and thereof came this calf;' as if his act or will was not with the making thereof, but of itself it made itself."[9]

The tribes of Egytian strangers, who are accused of inciting the Israelites to commit this wickedness, were partially incorporated with them, and dwelt within the camp; but the main body dwelt without the camp, and were subjected to reproach and indignity: these seized with avidity every opportunity of inspiring the Israelites with a contempt for the theocracy, and rebellion against its edicts and authority. Hence, in every act of disobedience which merited divine displeasure, the wrath

[7] Vide Theocr. Phil., p. 64.

[8] Jamblichus wrote a treatise to show that idols were filled with the divine afflatus proceeding from the gods, after they were formed by the hand of the workman. He says that they are supernatural works and spring from occult causes. In support of his hypothesis he relates a number of incredible stories, which painfully tax the credulity of his readers.—(Phot., cod. 215.)

[9] Mos. and Aar., l. 4, c. 5. "Some of the Hebrews give this ridiculous reason why the image of a calf was made rather than of any other thing: When the Israelites were coming out of Egypt, and intended to bring out Joseph's bones with them, they say the river Nile had overflown the place where his bones were; and so Moses made the picture of a calf in a certain golden plate, which, floating upon the water, shewed the place where Joseph's bones lay; which plate, they say, was brought among other jewels to Aaron, and cast into the fire, by virtue whereof the whole mass of gold was turned into the shape of a calf: but it is most likely that Aaron, according to the desire of the people, made a calf like unto the Egyptian god Apis which they had seen the Egyptians worship, and therefore they were drawn by the corrupt imitation of them to have the image of a calf made."—(Willet, in Ex. xxxii., 4.)

of God was poured out upon these strangers and such of the Israelites as had become their associates, in opposition to the express command of God, communicated through their great legislator.[10]

Against a people guilty of this wickedness the anger of the Lord waxed hot, and He would utterly have destroyed them, but for the intercession of Moses, who was himself so violently agitated at the sight of this monstrous idolatry, that he brake the two tables of stone which he had in his hand, containing the ten commandments.

The zeal which Moses displayed in purifying the people from their abominations induced God to pardon them for his sake, and to promise a renewal of the Decalogue, and a sight of His glory.

On this occasion the SACRED NAME of JEHOVAH was proclaimed with ten different attributes, expressing as many divine properties, and God gave a visible token of His immediate presence and protection, not only by thunderings and lightnings, the cloud and thick darkness on the mount, which caused even Moses himself to quake for fear, but by a diffusion of His glory over the countenance of the legislator, so that, when he descended from the mountain, the Israelites were dazzled with the celestial brightness, and Moses was obliged to cover his face with a veil, before they could converse with him.[11]

As a means of securing the practice of Masonry, and with it true religion, amongst the children of Israel,

[10] Num. xi., 1–4.

[11] "Now it pleased God to print such a majesty and shining glory in Moses' countenance for these reasons: 1. God did bestow this gift upon Moses as a special sign of his favour and love towards him. 2. By this the people might be assured that the Lord had heard Moses' prayers, and that he would renew his league with them, and take them into his protection. 3. And by this means Moses should be had in greater reverence and reputation with the people. 4. This was done also that the law itself should be held to be glorious and honourable, the minister whereof was so glorious. 5. Thereby was signified also the inward illumination which Moses had, whereby he was able to shine unto them in pureness of doctrine. 6. It also showed what the righteousness of the law is—only a shining of the face; *i. e.*, of the external works before men; it cannot afford the inward and spiritual justice in the sight of God."—(Willet, Hexapla in Exod. xxxiv.)

until a prophet like himself should appear amongst them, to expand its blessings and convey them to all the nations of the earth, Moses convened a general or grand assembly of all the Lodges, whether of speculative or operative Masonry, to consult about erecting a tabernacle for divine worship, as no place, since the creation of the world, had been exclusively appropriated to religion and dedicated to the true God, which He had condescended to honour with His immediate presence.[12]

In obedience to the mandate of Moses, the masters of all the newly-formed Lodges, the principals of the chapter, the princes of the tribes, with other Masons, assembled to receive the instructions of their grand master. To this grand Lodge Moses gave wise charges. He told them that it was the will and pleasure of Almighty God that a tabernacle should be erected in the midst of their camp, which He had promised to make His temporary residence on earth. As the plan of this tabernacle had been supernaturally revealed to him, he informed them that God had chosen his wardens, Aholiab and Bezaleel, as the principal architects and artificers in the work, whom, therefore, by divine appointment, he solemnly invested with full powers to superintend the erection of the proposed edifice. To furnish treasure for the work, he levied a tax of half a shekel for every person above twenty years of age,[13] which amounted to

[12] Before this period, the service of divine worship was performed on altars erected in the open air. Thus Adam, Abel, Seth, Enoch, and Noah, had their several altars for sacrifice. Abraham, in his wanderings, erected an altar in every place where he remained for a short space of time stationary. At Moreh, between Bethel and Ai, and in the plain of Mamre. Isaac had an altar at Beersheba, and Jacob at Salem and Bethel. The ancient preparation for sacrifice was a baptization or washing, to remind them how God had purged the defilements of the antediluvian world by a deluge of water, which washed away every vestige of idolatry. Hence water was used as a medium of purification.

[13] The sum of half a shekel was enjoined on the Jews as a contribution. The rich were not to give more, nor the poor less. (Exod. xxx., 15.) The cabalists say that this ordinance was to avoid the evil-eye, called by the Latins *fascinatio*. (Calepin v. Fascino.) Pedro Mexia gives several instances of the evil-eye drying up some fields, and inundating others; affecting new-born animals, wrecking ships, &c. Virgil says (Eclog. iii.)—

What magic has bewitched the woolly dams?
What evil eye beheld the tender lambs?

the sum of thirty-seven thousand seven hundred and twenty-one pounds, seventeen shillings, and sixpence of our money. This being incompetent to complete the structure, with its proposed magnificence, Moses called upon them, according to their tribes and families, to contribute voluntarily, and with all possible despatch, as much gold, silver, copper, precious stones, dyed wood, and sheep skins of blue, purple, and crimson, shittim wood, and oil and spices, as might be necessary to complete the work; and gave directions to his wardens, and to Joshua, his deputy, to arrange the operative Masons of every denomination into Lodges, according to their several occupations and abilities. Nothing could exceed the enthusiasm of the people in contributing their most valuable property to this undertaking, and their liberality became at length so unbounded that Moses was obliged to restrain it by an express prohibition.

Every arrangement being made, and the materials provided, Moses intrusted to his wardens the plan and dimensions of the Tabernacle, as they had been communicated by God himself,[14] and placed in their hands the accumulated offerings of the people, as materials for the sacred building. After solemn prayer and sacrifice to God, Moses appointed the seventh day as a day of rest, and commenced the work with an awful feeling of respect and solemn veneration.

The Tabernacle, with its attendant ornaments, furniture, and jewels, needs not a particular description here, as it is so minutely laid down in the book of Exodus. It was constructed of a white timber which grew plentifully at Abel Shittim, and was hence called Shittim-wood (*Acacia horrida.*) The metals used in its construction and ornament were confined to gold, silver, and brass; all the baser metals being excluded. A space of ground, or court, was inclosed for its reception, in length one hundred and fifty feet, and in breadth seventy-five feet. The tabernacle itself consisted of *three* divisions, which symbolically referred to the three great churches

[14] It is thought by many authors (Rupert, Oleaster, and others), that Moses not only had the Tabernacle described to him very minutely on the mount, but that a pattern was also shewn to him of every article to be constructed for its use, as well as a representation of the whole when completed.

of God on earth and in heaven. The outer court was emblematical of the Jewish church under the Mosaic dispensation; the holy place, of the church of Christ; and the sanctum sanctorum, of the church triumphant in the skies. The three posts in the sides of the outer court are considered by Beda to represent the three theological virtues, Faith, Hope, and Charity.

The two first divisions of the Tabernacle were acessible to the priests, and were furnished with a small altar of incense, the table of shew-bread, and the golden candlestick; but the holy of holies, containing the ark of the covenant, overshadowed by the Shekinah, being the peculiar residence of the Almighty, was only entered by the high priest, and that after innumerable purifications. The floor of this most holy place was composed of square stones of an equal size, and placed alternately black and white; which method of paving has, from this circumstance, been termed *Mosaic*. It was disposed in this chequered and variegated form, to remind the high priest of the vicissitudes of human life, that he might not be puffed up with the pre-eminence of his dignified station; but, in the midst of prosperity, to be humble, meek, patient, and ascribe his distinction solely to the goodness of God. Prosperity and adversity, like the white and black stones in this pavement, are equally intermingled in the cup of human life, to shew that this world affords no permanent good; that, however an individual may be distinguished by birth, wealth, or hereditary honours, death will speedily destroy the splendid fascination and reduce all mankind to their primitive level; and that, therefore, we ought to study how to approach that perfection here which shall be revealed to us in the effulgent regions of eternal light.

The *ark of the covenant* was a small wooden chest, made of imperishable materials, and overlaid with gold by Bezaleel, whose principal use was to support the propitiatory, or mercy-seat, from whence the oracular responses were delivered. It was used also as a sacred repository to contain the two tables of stone on which the Decalogue was inscribed by the finger of God. It was about three feet three-quarters in length, two feet and a quarter in breadth, and two feet and a quarter

high. The mercy-seat was made of pure gold, and was of the same dimensions as the upper surface of the ark. Upon the mercy-seat were two cherubims of gold, with their wings extended towards each other, forming a kind of throne or chariot, on which the Shekinah rested; and hence the Lord is said to dwell between the cherubims.[15] The upper extremity of the ark was encircled with a crown of gold.[16] In or near the ark was afterwards laid up a small quantity of the manna with which God miraculously sustained his people in a barren wilderness forty years.[17]

The ark itself was esteemed so sacred, that whoever looked upon it was instantly put to death. Fifty thousand men of Bethshemesh were slain for being guilty of this impiety.[18] It was an agent in the performance of miracles. The river Jordan was divided as soon as the feet of the priests, who bore the ark, were dipped in the edge of the water, so that the Israelites passed over

[15] Isai. xxxvii., 16; Ps. lxxx., 1.

[16] The account given of the structure of the Tabernacle proves that metallurgy must have been well understood in the days of Moses; and, from the description of the golden calf, we may infer that the casting of idols and statues was no uncommon practice. Metal mirrors were in common use among the ancient Egyptians: they occasionally appear on the monuments, and are mentioned by Moses in the account of the brazen doves (Exod. xxxviii., 8). Silvering, as well as gilding, was practised in very ancient times; and it is probable that some of the vases depicted on the monuments were merely ware covered over with metal.—(Taylor's Egypt. Mon., pp. 95–97.)

[17] This food fell upon the ground like the hoar frost, and tasted like wafers sweetened with honey. It derived its name from the surprise of the people when they received their first supply. They asked each other, *Man hu?*—What is this? And hence it acquired and retained the name of manna. In commemoration of this miraculous sustenance, an omer of the manna, containing about three pints and a half, was deposited in a pot of gold, and placed in the sanctum sanctorum, as an everlasting testimony that they owed their preservation to the immediate providence of God. St. Paul makes this manna a type of Christ, calling it their spiritual meat (1 Cor. x., 3); and in many particulars they agree. The manna was white—Christ was pure and unspotted; it came from heaven, so did Christ; it fell with the dew—Christ brought with him abundance of grace; the manna was sweet and pleasant to the taste—Christ is sweet and pleasant to the soul; the manna fell every day—Christ will be with us to the end of the world. When the Jews entered the Promised Land, the manna ceased—and the use of the Gospel of Christ will cease when we come into the other world.

[18] 1 Sam. vi., 19.

dry-shod.[19] The walls of Jericho fell down when the ark had encompassed the city seven times;[20] and when the same ark was deposited in the temple of Dagon, the idol fell prostrate from its pedestal, and was shivered in pieces.[21]

The holy garments worn by the high priest were directed to be made of fine twined linen, of the *three colours*, richly embroidered with gold. Two onyx stones were placed upon the shoulders of the ephod, set in ouches of gold, and the names of the twelve tribes engraven on them according to seniority. The stone on the right shoulder contained the names of Reuben, Simeon, Judah, Dan, Naphtali, and Gad; and that on the left shoulder the names of Asher, Issachar, Zebulun, Ephraim, Manasseh, and Benjamin. These two stones referred to the two grand luminaries the sun and moon, for as the former rules the day and the latter the night, so these stones were intended to point out that God, the maker of these luminaries, rules and governs the whole world by His wisdom, strength, and goodness; and that the twelve tribes written on these stones were under the more especial protection of His superintending providence.

The breastplate was a square of nine inches, made of the same materials as the ephod, and set with twelve precious stones, three in each row, on which were also engraved the names of the twelve tribes. The colours of the banners were identified by these stones, each tribe bearing the same colour as the precious stone by which it was represented in the high priest's breastplate.

The first stone was a ruby, or sardius. Its colour was RED, and it has a direct allusion to the fiery lust of *Reuben*, who violated Bilhah, his father's concubine, at Edar.

The second was a topaz,[22] of a YELLOW colour, and

[19] Josh. ii , 14–17. [20] Josh. vi., 20. [21] 1 Sam. v., 4.

[22] An old masonic tradition relates that, about four years before the temple at Jerusalem was commenced, Hiram Abiff purchased from some Arabian merchants several curious stones and shells, which they informed him were discovered on the shores of the Red Sea by some persons who had been shipwrecked. Hiram, the king, hearing of this circumstance, deputed Hiram Abiff with certain vessels to examine the place, for the purpose of making further discoveries. After some experiments, he succeeded in finding the topaz in great abundance, intermixed with other stones of inferior value. This formed a valua-

referred to *Simeon*, from his jaundiced and distempered rage in the slaughter of the Shechemites.

The third was a carbuncle, a stone of such exceeding brightness and glory, that it flames with CRIMSON light in a dark place. This referred to *Judah*, a princely tribe, out of which sprang the Messiah, who was the brightness of his Father's glory, and the express image of his person.[28]

The fourth stone in the breastplate was an emerald. It was of a shining GREEN colour, and represented the green serpent which Jacob, in his prophecy, likened unto *Dan*.

The fifth stone was the sapphire. The colour of this gem is SKY blue, intermixed with sparkling gold spots; and was appropriated to the tribe of *Naphtali*.

The sixth was a diamond, and was appropriated to the tribe of *Gad*, whose hardihood and invincible courage were very aptly represented by a diamond, which is the hardest and most impenetrable substance in nature. In colour it was WHITE, and transparent like crystal.

The seventh stone was a turquoise, which is BLUE. This gem is endued with the properties of amber, and will attract light bodies to its surface. It is resembled to *Asher*, from the multitude of blessings with which that tribe was endowed.

The eighth was an achate, or agate, which is a stone intermixed with many splendid colours, as BLUE, GREEN, RED, and WHITE. On this was engraven the name of *Issachar*, whose occupation being husbandry, was fitly represented by this stone from the variety exhibited in the productions of Nature.

The ninth was the PURPLE amethyst, referring to the sails of shipping, which were of that colour; and hence it was applied to *Zebulun*, which tribe became afterwards celebrated for the knowledge and practice of navigation.

The tenth was the beryl. The colour of this gem is sea GREEN, and was referred to *Ephraim*, the son of Joseph,

ble branch of traffic. Thus the prophet Ezekiel, speaking of the King of Tyre, says:—"Every precious stone was thy covering; the sardius, *topaz*, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle, and gold." (Ezek. xxviii., 13.)

[28] Heb. i., 3.

whom Moses afterwards blessed with precious things from the depths below.[23]

The eleventh was the onyx, of a FLESH colour; and represented the tender affection of Joseph towards *Manasseh.*

The twelfth was the jasper. Its colour was a transparent GREEN, spotted and veined with red. Pliny says of the jasper, "*tot habet virtutes, quot venas,*" "it hath as many virtues as veins;" and was hence appropriated to *Benjamin*, whose virtues caused the Lord to select this tribe as his peculiar residence, when Israel had obtained full possession of the Holy Land, and an universal peace pointed out the time for erecting and dedicating a temple for the exclusive purpose of His worship.

The Tabernacle, under the judicious direction of Bezaleel and Aholiab, was conducted with such amazing despatch, that notwithstanding the variety and exquisite richness of its ornaments, it was completed in seven months; and dedicated on the first day of the month Nisan, or Abib, about the middle of March, A. M. 2514; and from hence was reckoned the first month in the year: for, previously to this time, the computation of their year began with the month Tisri, or Ethanim. At this dedication it pleased the Lord to give the Israelites a miraculous token of his approbation by a fire from heaven, like a flash of lightning, consuming the sacrifice; and a cloud of glory which covered the tent of the congregation, and filled the whole space occupied by the Tabernacle.

"The structure of the Tabernacle, the sacerdotal garments, and the various vessels and instruments appertaining to the service of the altar, bear a striking analogy to the structure of the universe. The *three* divisions of the Tabernacle may be. with great propriety, compared to the earth, the sea, and the heavens; the twelve months of the year are signified by the same number of loaves of shewbread. The seven lamps over the branches of the golden candlestick refer to the seven planets; and the seventy pieces of which the candlestick is composed, denote the twelve signs of the zodiac.[24] The colours which are

[23] Deut. xxxiii., 13.

[24] Tostatus thinks that the candlestick was set in the south, because

wrought into the curtains, as well as the curtains themselves, are intended to represent the four elements. The earth, from which the flax is produced, may be considered as typified by the fine linen. The sea is represented by the *purple* colour, which derives its origin from the blood of the fish murex. The *violet* colour is an emblem of the air, as the *crimson* is of the fire. With respect to the garment of the high priest, the linen of which it is composed represents the whole earth, and its violet colour the heavens. The pomegranates refer to the lightning, and the noise of the bells to the thunder. The ephod, with its four several colours, has a reference to the very nature of the universe; and the intermixture of gold which we observe in it may, in my opinion, be considered as regarding the rays of the sun. The essen, or rationale, which is placed in the middle of the garment, denotes the situation of the SUN, in the centre of the universe. The girdle which passes round the body of the priest, is a symbol of the sea environing the earth. The sun and moon may be supposed to be expressed by the two sardonyx stones; and either the twelve months, or the twelve signs of the zodiac, by the twelve other stones. The *violet* colour of the tiara resembles heaven; and it would have manifested a great want of reverence to the Deity to have inscribed HIS SACRED NAME on any other colour. The splendour of the majesty of the Supreme Being is signified by *the triple crown*, and the plate of gold."[25]

The tabernacle was erected *due east and west*, in reference to the rising and setting of the sun.[26]

the light of the celestial bodies comes from that quarter; and because the planets move from east to west, and decline from the equinoctial towards the south. The table, with the shew-bread, being set in the north, because in the north part of the world is plenty of corn and other fruits. The south side referred to the Jews, who first received the light of divine knowledge; and the north signified the Christians, who were enlightened at a later period of the world.

[25] Jos. Ant., l. 3, c. 7.

[26] In opposition to this illustration, it has been urged that the changes occasioned by the precession of the equinoxes have altered the position of ancient buildings; and that, if the eastern and western points are to be determined by the rising and setting of the sun, these edifices, being at variance with the points thus ascertained, do not truly exemplify the position. It will be seen at once that this objection is too replete with fallacy and subterfuge to need a passing remark.

This peculiar situation referred to the memorable deliverance of the children of Israel from their Egyptian bondage, and to the east and west winds, which were the apparent causes of that division of the Red Sea by which it was accomplished.[27]

The tabernacle thus erected,[28] and the Jewish ritual

The terms east and west have been honoured with peculiar notice ever since the world began, and it is from the uniform practice of our ancient brethren that we retain a regard for those points in all our ceremonies. The garden of Eden was placed in the east, and our first parents were expelled towards the west. The ark of Enoch was placed due east and west, as were also the tabernacle of Moses, and the Temple of Solomon. Judah, the most distinguished of the tribes, had the eastern part of the camp assigned to him, as the most honourable station. The Gospel was first published in the east, and afterwards spread over the western part of the globe. Jesus Christ, its divine author, was crucified with his face to the west. Christian churches and masonic Lodges are built due east and west, and the eastern part in each is deemed the most sacred; and all interments of the dead are conducted on the same principle. Whence, then, this perfect uniformity, from the creation to the present time? The same system is visible throughout the works of Nature, and must, therefore, be referred to the Great Creator of all things. The sun, that great source of light and heat, created for the benefit and convenience of man, rises in the east to open the day, gains his meridian in the south, and retires to set in the west, to close the labours of the day. The ancient inhabitants of the world considered the east to be the *face* of the world from this very appearance, and the west the *back* of it. The first edifice appropriated to the exclusive purpose of divine worship was the Tabernacle; and this, by God's immediate direction, was placed due east and west; and, as the Tabernacle was only intended as a temporary substitute for a more permanent building, constructed on the same model, when his people should have obtained peaceable possession of the promised land, it may be justly inferred that this practice is sanctioned by the divine command. Our Saviour is denominated, by St. Luke, ORIENS; and, therefore, the early Christians worshipped with their faces to the east; for they were taught to abjure Satan towards the west, and covenant with Christ towards the east.

[27] The miracles, recorded in Scripture, have generally been effected by the mediate agency of natural causes. Thus the Egyptian miracles were many of them performed by the stretching forth of Aaron's rod; the waters of the Red Sea divided by the same means which produced an east and afterwards a west wind. The bitter waters at Marah were corrected by putting into them the branch of a tree, &c., &c. These were true miracles effected by the almighty power of God, through the medium of natural agents.

[28] The tabernacle was said to be an emblem of the three worlds, the terrestrial, the celestial, and the angelic. It consisted of three parts—the court, the holy place, and the *sanctum sanctorum*. The first contained the altar, which was constructed of earthly matter, exposed to

fully established, the patriarchal institution was dispensed with, and the right of primogeniture to officiate at the altar was superseded by the appropriation of the tribe of Levi to that exclusive service. This dispensation was made lest, during so long a period as their sojourning was to continue, the people might degenerate from His worship, and embrace the Egyptian idolatry. And this was further provided against by a perpetual symbol of God's presence among them, in the *pillar of a cloud.*

This remarkable pillar, which directed the Israelites through the Red Sea, and attended them during their journeyings in the wilderness, was intended as a visible manifestation of the divine presence, and a token that JEHOVAH was at hand to render them assistance in all cases of difficulty and distress. It assured them, at the commencement of every change of situation, that while they implicitly relied on that grand pillar for protection, they might safely rise, follow their Divine Leader, and fear no danger: for while their faith was so firmly founded, they could certainly have nothing to fear. This pillar, which assumed the form of a *cloud* by day, and a *fire*, which afforded light to the whole camp, by night, appeared at the very first departure from Egypt, did not forsake them until they came to the borders of the Promised Land, and rendered them inestimable services whilst traversing that vast and trackless desert. When the cloud moved, the Israelites struck their tents and marched forward; when it rested, they pitched their tents, and remained stationary, until the moving of the pillar directed them again to change their situation. It never altered its form, but, like *Jacob's ladder*, its base was near the earth, and its top ascended to the heavens. After the Tabernacle was erected, it took its station over the *sanctum sanctorum*, and served to shade the whole camp from the intense heat of the sun in that parched and inhospitable climate.[29]

the air in an uncovered place; having on it a continual fire, and surrounded by water, the four elements of the terrestrial world. The second was in the middle, and represented the firmament, and contained the golden altar, the table, and candlestick; and the third was the dwelling of the Most High, who, by the medium of angels, condescended to communicate with man.

[29] Ps. cv., 39. Num. xiv., 4, Isai. iv., 5. 6.

The Tabernacle being completed, the next care of Moses was to regulate the tribes, and form each into its proper order, as a constituent part of the general force necessary to defend themselves against the incursions of their hostile neighbours, as well as to inflict the threatened vengeance on the inhabitants of Canaan. To accomplish this purpose, he numbered the males according to their families, and armed every one who had attained the age of twenty years: he had been furnished with armour, both offensive and defensive, by the special Providence of God, in the destruction of the Egyptian army. Commanders, or princes of tribes, were appointed by Moses, and, on reviewing his army, he found that it consisted of 603,550 fighting men. Banners were appropriated to the several divisions, with devices emblematical of the genius or disposition of each tribe.

The form of the camp was a square, each side of which was twelve miles;[30] and the tribes were placed according to their degrees of consanguinity. Thus the east, being the most honourable station, was occupied by the tents of Judah, Issachar, and Zebulun, the children of Leah. On the west were placed the tribes of Ephraim, Manasses, and Benjamin, the descendants of Rachel. On the south Reuben and Simeon, the sons of Leah, and Gad, the son of Zillah, her handmaid. And on the north were stationed the tribes of Dan, Asher, and Naphtali, the descendants of Bilhah and Zilpah. The spaces between each tribe were used for the transaction of public and private business. The Tabernacle, attended by the cloud of glory, was placed in the centre, about a mile from each tribe. The tribe of Levi were distributed around the Tabernacle in every quarter. Moses, Aaron, and the priests in the east; the Gershonites in the west, the Kohathites in the south, and the Merarites in the north.

The disposition of this camp was so beautiful and imposing, that Balaam was struck with astonishment at a sight so magnificent and unexpected, and exclaimed in the spirit of prophecy, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as

[30] Targum of Jonath. ben Uziel in Num. ii., 3.

the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."[31]

"Every man of the children of Israel" was commanded "to pitch by his own standard with the ensigns of their father's house."[32] In each quarter of the camp was a principal standard or banner, which unitedly bore a device emblematical of the angelic nature. This is represented by the prophet Ezekiel to be comprehended under the combined figures of a man, a lion, an ox, and an eagle. A man to represent intelligence and understanding, a lion to personify strength and power, an ox to denote the ministration of patience and assiduity, and an eagle to denote the promptness and celerity with which the will and pleasure of the Supreme are executed.[33]

The standard borne by Nahshon, the leader of the tribe of Judah, and of the first great division of the Israelites, who led the van on every expedition, was emblazoned with the image of a lion *couchant* between a crown and sceptre; for Judah was a princely tribe, according to the blessing of Jacob, who declared that "his hand should be on the neck of his enemies, and that his father's children should bow down before him." "Judah is a lion's whelp," said the dying patriarch, illuminated with the spirit of prophecy;[34] "from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo come, and unto him shall the gather ing of the people be. Binding his foal unto the vine,

[31] Num. xxiv., 5, 6. [32] Ibid. ii., 2.

[33] "Angeli ex hoc versu definiri possunt. Sunt enim Spiritus intelligentes ut Homo; potentes ut Leo; ministratorii ut Bos; et celeres ut Aquila." (Tremel. in Ezek. i.) These several hieroglyphics are referred by many of the fathers (Jerom. in Matt. i.; Gregory in Ezek. i.; August., &c.) of the Christian church to the four evangelists. The man is said to represent St. Matthew, because his gospel commences with an account of the genealogy of Christ, according to his human extraction. The lion is referred to St. Mark, because his gospel begins with the Vox clamantis, not unaptly compared to the roaring of a lion. The ox to St. Luke, because he begins with the priest Zacharias; and the eagle to St. John, who, as with the wings of an eagle, soars aloft in the spirit of inspiration, and commences his gospel with the eternal divinity of Jesus Christ, the WORD of God. [34] Gen. xlix., 8–12.

and the ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.[35]

The country adjoining Jerusalem, appropriated to this tribe, was a land of vineyards, and peculiarly famous for the size and beauty of its grapes.[36] The banner of Issachar was borne by Nethaneel, the prince and leader of his tribe, and was emblazoned with a device representing a strong ass crouching between two burdens,[37] for Jacob

[35] Here the sceptre was distinctly placed in the hands of Judah; and accordingly we find that, from David, the second king of the Israelites, to the Babylonish captivity, this tribe was never without a sceptre. After this captivity, Cyrus placed the holy vessels in the hands of Zerubbabel, who was a prince of Judah; and there the sceptre remained, until Herod, who was neither of their regal line, nor yet a Jew, was constituted governor of Judea by the Romans, in whose time the prophecy was completed by the advent of Jesus Christ. This tribe produced many princes, who eminently fulfilled this prediction, and literally trod upon the necks of their enemies; particularly Jesus Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all things to himself; "for he must reign till he hath put all enemies under his feet."

[36] Much has been said on the size of the grapes of Canaan. Bochardus reports that the country produces a fruit called the apples of Paradise, which grow in a cluster like grapes, a hundred together, each of the size of a hen's egg. When Foster visited Palestine, he met with a monk, who told him that he had seen bunches of grapes growing in Hebron so large, that it required two men to carry them. But these are exaggerations. The clusters of grapes were doubtless large; but, according to the testimony of the most credible travellers, did not exceed ten or twelve pounds each. They are of different colours—white, red, and purple; but the latter are the most plentiful.

[37] The authors of the Universal History give for the device on Issachar's banner, the sun and moon; and their decision is confirmed by some of the Jewish writers. But I may observe respecting the whole of these standards, that there are great doubts about them. Sir T. Browne long since said, that the escutcheons of the tribes do not, in every instance, correspond with the prophecy of either Jacob or Moses. The Jewish Rabbins believe that the four principal tribes bore on their standards the component parts of the cherubim—a man, an ox, a lion, and an eagle. But some doubts are entertained of this fact, as we shall see in a subsequent note. The Targumists say that the banners were distinguished by colours, each being analogous to the corresponding stone in the high priest's breastplate. They think also that the name of each tribe was inscribed on its banner. Some determined that they were distinguished by the signs of the zodiac, and the months of the year; and that the four chief standards bore for their devices, Aries, Cancer, Libra, and Capricorn, and were hallowed with a letter of the Tetragrammaton, a sacred name of God

had doomed his posterity to strong and toilsome labor;[38] and this people were accordingly very patient and assiduous in the laborious employment of cultivating the earth, and rather chose to submit to any extent of imposts, duties, and taxes, than forsake their beloved quiet, and take up arms in defence of their natural rights and privileges. The banner of Zebulun, erected under the command of Eliab, bore a ship; for Jacob had predicted that Zebulun should dwell at an haven of the sea, and he should be for an haven for ships.[39] This prophecy was minutely fulfilled: for the portion of Canaan allotted to this tribe was on the coasts of the Mediterranean sea, westward, and extended to the lake of Tiberias, towards the east, where they followed the avocation of mariners and fishermen.

The second grand division was led on by Elizur, a prince of the tribe of Reuben. His banner was distinguished by a man in the full vigour of his strength,[40] because Reuben was the "first born of Jacob, his might, and the beginning of his strength."[41] The privileges attached to primogeniture were forfeited to this tribe by the misconduct of its patriarch, who committed incest with his father's concubine, and were transferred to the tribe of Judah. The host of Simeon were headed by Shelumiel, who bore a standard emblazoned with a sword, as "an instrument of cruelty."[42] Simeon laboured under his father's curse for the part he had taken, in conjunction with his brother Levi, in the cruel and unjustifiable slaughter of the Shechemites. Hence the descendants of Levi had no inheritance amongst their brethren, but were scattered abroad in forty-eight cities throughout the land of Canaan; and Simeon was a tribe of schoolmasters, with an inheritance consisting only of a small portion of land in the midst of the tribe of Judah. In process of time this settlement became too small for their increasing population, and they were obliged to take refuge amongst the Idumeans. The tribe of Gad

[38] Gen. xlix., 14, 15.
[39] Gen. xlix., 13.
[40] The Rabbi Manasseh Ben Israel says the device was a mandrake.
[41] Gen. xlix., 3.
[42] Ibid. 5. The authors of the Universal History give a city, and the Conciliator a tower, for the device on the banner of Simeon.

was led by Eliasaph, and was designated by a troop of horsemen; for it had been predicted that "a troop should overcome him, but that he should overcome at last."[43] This prophecy was fulfilled by his situation on the eastern side of Jordan; exposed to the attacks of the Ammonites, who harassed the tribe by repeated incursions, until Jephtha ruled over Israel, who repelled the invaders, carried the war into their own country, and compelled them to sue for peace on terms equally honourable and advantageous to the tribe over which they had exercised their tyrannies.

The third grand division of the Israelites was conducted by Elishama, the leader of the Ephraimites. Ephraim, though only a younger son of one of the patriarchs, was appointed to be a leader of the tribes, in consequence of the peculiar blessing of his grandfather. His standard bore the image of an ox. The tribe of Manasseh was led by Gamaliel, and the banner was emblazoned with a luxuriant vine planted by the side of a wall, which the tendrils overhung.[44] These two tribes sprang from Joseph, and were accounted peculiarly blessed. They produced more eminent men than any other tribe, except Judah, in which tribe was preserved the line of the Messiah. Joshua, Gideon, Jephtha, and others, proceeded from them; under whose able superintendence Israel acquired much renown and many permanent advantages, which inspired the surrounding nations with terror at the name of Israel and its God. The tribe of Benjamin was designated by a ravening wolf, borne by its prince Abidan. This was a fierce and warlike people, and in battle were more terrible to their enemies than any of the tribes of Israel; conformably to the unerring voice of prophecy, which had declared, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."[45]

The last grand division was led on by Ahiezer, a prince of the tribe of Dan. His standard was distinguished by a serpent attacking the heels of a horse on which a rider

[43] Gen. xlix., 19. De Loutherbourg, in his famous picture of The Standards, gives to the tribe of Gad a field covered with stars.

[44] Manasseh Ben Israel is of opinion that the tribe of Manasseh bore an unicorn; others think the bearing was a palm tree.

[45] Gen. xlix., 27.

was placed;[46] for Jacob had prophesied that "Dan shall be a serpent by the way; an adder in the path, that biteth the horse's heels, so that his rider shall fall backward."[47] This division, which was very numerous, and appointed to protect the rear of the congregation, was distinguished also by a grand banner emblazoned with the figure of an eagle.[48] The banner of Asher was unfolded by Pagiel, and bore a flourishing tree; for Jacob had said, "Out of Asher his bread shall be fat, and he shall yield royal dainties;"[49] which referred to the rich and fertile possessions allotted to him in the land of Canaan. The tribe of Naphtali was commanded by Ahira, and designated by a hind let loose, alluding to their free spirit and unrestrained love of liberty."[50]

[46] The Universal History, from Reyherus, attributes to Dan a banner with an eagle bearing away in his talons a serpent. Some of the Rabbins think that his banner contained a serpent alone, and this opinion has been followed by De Loutherbourg. But, if the four leading tribes bore the constituent parts of the cherubic form, then the banner of Dan would certainly be charged with an eagle; for I cannot subscribe to the doctrine which makes the cherubim of our Scriptures an astronomical allegory, originating in the nodes of the moon being called "the dragon's head and tail." The prophet Ezekiel is express upon the point; and that is an authority to which I implicitly bow. Whether the banners of these tribes were really charged with the cherubic forms or not, is another question. It is almost universally believed that they were; but still the fact is uncertain, because we have no absolute authority for it. With respect to the banners generally, I repeat that there exists such a diversity of opinions amongst our most learned commentators, that it would be hazardous to offer any positive judgment on the subject. The statement in the text appears the most probable. We have already seen (see above, note 37), that there are those who assert that they were not charged with any design at all, but were distinguished by the colours of the precious stones in the High Priest's breastplate; and others say that they were merely poles bearing the name of the tribe which they respectively indicated. In a matter of such extreme difficulty, we must be content to remain unsatisfied.

[47] Gen. xlix., 17.

[48] This is attested by many eminent authors. Vatabulus says, "the banner of Reuben was a *man*, signifying religion and reason; Judah's was a *lion*, denoting power; Ephraim's was an *ox*, denoting patience and toil; and Dan's an *eagle*, denoting wisdom, sublimity, and swiftness." Aben Ezra attests the same. "Dicunt," says he, "in vexillo Reuben fuisse imaginem *hominis;* in vexillo Jehudah imaginem *leonis;* in vexillo Ephraim imaginem *bovis;* in vexillo Dan imaginem *aquila.*"

[49] Gen. xlix., 20.

[50] The banner of Joseph is mentioned by some authors as a luxu-

The banner of Levi bore a dagger, as Simeon's did a sword. These were the instruments of cruelty which Jacob pronounced were in their habitations. The tribe of Levi had no distinct place among the tribes during their encampment in the wilderness;[51] but in consequence of its appropriation to serve at the altar, it was divided into four companies, and placed east, west, south, and north about the Tabernacle. This tribe was afterwards dispersed amongst the other tribes, and was never possessed of a separate and independent inheritance.[52]

The following table will exhibit, at one view, the precise order and rank, as well as the strength, of the Israelites in the wilderness, when ranged under their respective leaders and standards.

riant tree, from Jacob's prediction, "Joseph is a fruitful bough; even a fruitful bough by a wall, whose branches run over the wall." But I can scarcely admit that any separate host was assembled as the tribe of Joseph, who (independently of the total silence of Moses on the subject) was fully represented by his sons Ephraim and Manasseh, who were advanced to the rank of princes and tribes in the room of Joseph and Levi. (Jos. Ant., l. 3, 12.) I have therefore given his banner to Manasseh, who was Joseph's eldest and most beloved son, though Ephraim is preferred before him. Joseph was thus actually at the head of two distinct tribes, which was a fulfilment of that prophecy of Jacob, "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and my bow." (Gen. xlviii., 22.)

[51] This must be received with some allowance. Until Ephraim and Manasseh became two distinct tribes, Levi was not excluded. And that was not done until the tribe of Levi was separated from the rest, for the service of the Tabernacle, about a year after the deliverance.

[52] It is true that in the enumeration of the tribes of Israel by St. John the Evangelist (Rev. vii., 5–8), Joseph and Levi are both mentioned, and Dan and Ephraim, though leaders of divisions, are omitted. This exclusion is attributed to the idolatrous pursuits of those two tribes, who, being foremost in their respective hosts, endeavoured to distinguish themselves still more by promoting and encouraging innovation in the divine economy, with the design of elevating themselves to a supreme dignity, which, under the theocracy, they were ineligible to fill.

Names of Tribes.	Names of Leaders.	Banners. Colour.	Banners. Device.	Number of Souls.	Situation in the Camp.
Judah	Nahshon	Crimson	A Lion	74,600	East.
Issachar	Nethaneel	Blue, &c.	An Ass	54,400	East.
Zebulun	Eliab	Purple	A Ship	57,400	East.
Reuben	Elizur	Red	A Man	46,500	South.
Simeon	Shelumiel	Yellow	A Sword	59,300	South.
Gad	Eliasaph	White	A Troop	45,650	South.
Ephraim	Elishama	Green	An Ox	40,500	West.
Manasseh	Gamaliel	Flesh	A Vine	32,200	West.
Benjamin	Abidan	Green	A Wolf	35,400	West.
Dan	Ahiezer	Green	An Eagle	62,700	North.
Asher	Pagiel	Blue	A Tree	41,500	North.
Naphtali	Ahira	Blue	A Hind	53,400	North.
Levi — Moses and	Aaron	—	—	—	East.
Levi — Gershon	Eliasaph	Crimson	A Dagger	7,500	West.
Levi — Kohath	Elizaphan	Crimson	A Dagger	8,600	South.
Levi — Merari	Zuriel	Crimson	A Dagger	6,200	North.

Besides the banners already enumerated, there were abundance of inferior standards in the camp, under which the separate companies, or smaller divisions were ranked, and these were emblazoned with devices according to the fancy of their respective leaders.

The two most numerous, led by Nahshon of the tribe of Judah, and Ahiezer of the tribe of Dan, were place in front and rear of the Israelites when on the march the former to attack the enemy, if any should attemp to obstruct their progress; and the latter to protect the movements of the whole body, as well as to take charge of the sick, lame, and wounded; and hence they were termed "The gathering host." When the congregation rose to move onwards, Moses said, "Rise up, O Lord, and let thine enemies be scattered! and let them that hate thee flee before thee." And when it rested, he said, "Return, O Lord, unto the many thousands of Israel."[53] And the whole people sung the former part of the sixty-eighth psalm.

"Concerning their marching on their journeys, they either moved forward, or abode still, according to the moving or standing of the cloud which conducted them. The manner thereof is as follows: When God took up the cloud Moses prayed, and the priests with their trumpets blew an alarm; then Judah, the first standard, rose up, with Issachar and Zebulun, and they marched foremost; then followed the Gershonites and Merarites, bearing the boards and coverings of the Tabernacle in waggons. The trumpets sounded the second alarm, then Reuben, Simeon, and Gad rose up, and followed the Tabernacle; after them went the Kohathites, in the midst of the twelve tribes, bearing on their shoulders the ark, candlestick, table, altar, and other holy things. At the third alarm, rose up the standard of Ephraim, Manasseh, and Benjamin, and these followed the sanctuary. Unto this David hath reference when he prayeth, 'Before Ephraim, Benjamin, and Manasseh stir up thy strength, and come and save us.'[54] At the fourth alarm, arose the standard of Dan, Asher, and Naphtali; and to these wa committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left be-

[53] Num. x., 35, 36. [54] Ps. lxxx., 2.

hind; whence they were called 'the gathering host.'[55] Unto this David alludeth, 'when my father and mother forsake me, the Lord will gather me.'"[56]

At Kibroth Hattaavah, the grand sanhedrim was appointed by the command of God, consisting of six rulers out of each tribe, to the number of seventy-two, over which Moses presided as the nasi, or prince of the sanhedrim. The learning and power of this body, which continued until the destruction of the Jewish polity by the Romans, have been very highly panegyrized by the Rabbins. They possessed the privilege of rejudging any cause which had been determined by the inferior courts, if an appeal was made to their decision. Sentence in criminal causes was necessarily pronounced by them, and they had a power of inflicting personal correction on the king himself, if guilty of certain specified offences. The first sanhedrim was endowed with the gift of prophecy, and were of peculiar service to Moses in the assistance they rendered towards keeping the rebellious Israelites in subjection.

The Israelites had now arrived at the borders of the Promised Land; and their leader, who foresaw the difficulties which presented themselves to the conquest of that country, proposed, in a public assembly, that each tribe should furnish a man of approved courage and conduct to explore the land and report their joint opinion on the manners and customs of the inhabitants, as well as the strength of their cities, the nature of their fortifications, and the most practicable method of successful attack. Twelve men were, therefore, appointed, under the conduct of deputy grand master Joshua who represented his tribe in this undertaking. They entered on the duty with alacrity and zeal, and travelled quite through the land of Canaan, even to Lebanon, the most northerly district. Their inquiries were extended to the most minute particulars; and, at the end of forty days, they returned to give an account of their mission.[57]

[55] Josh. vi., 9. [56] Ps. xvii., 10; Mos. and Aar., lib. 6–8.

[57] They described it as a good land (see Deut. viii.), and so it certainly was. "The description here given would been considered, even by an European, as evidence of its claims to that distinction; while the circumstances enumerated are of such infinite importance in the East, that they would give to an Oriental the most vivid

The inhabitants of Canaan at this period were a hardy race of people, having been trained to the use of arms in a long war with the Egyptians, whom they had formerly conquered and tyrannized over during a succession of six kings, and a period of more than two hundred years. They were expelled a short time before the birth of Jacob, and from that period had been engaged in perpetual warfare with their neighbours. Their cities were consequently so strongly fortified, and the communication between them was so carefully guarded, that they were deemed impregnable. Their form was gigantic and robust, their horses sagacious and well trained, and they used chariots of iron, which they had brought with them out of Egypt.[58] These formidable circumstances made such

impressions of fertility and excellence. We must consider how long the Israelites had wandered in the hot, sandy wilderness, before we can enter into the feelings with which they must have heard this description of the land they were destined to inherit. Travellers are sometimes disposed to regard, as somewhat overcharged, the accounts which the sacred writers give of this country; but they do not sufficiently consider for how many ages this land has remained comparatively desolate and forsaken, or make allowance for the change which must thus have been produced in its appearance. In a country condemned to desolation, we cannot fairly look for the characteristics of its prosperous state; yet even now enough remains to enable us to discover, without difficulty, that this fine country was not surpassed in beauty and exuberant production by any country of western Asia, nor perhaps anywhere equalled, unless in some parts of Syria and Asia Minor."—(Pict. Bib., vol. 1.

[58] The following description of the chariot of Juno, given by Homer, is supposed to be taken from the Egyptian chariots:

——— heav'ns empress calls her blazing car.
At her command rush forth the steeds divine,
Rich with immortal gold their trappings shine.
Bright Hebe waits; by Hebe ever young,
The whirling wheels are to the axle hung.
On the bright axle turns the bidden wheel
Of sounding brass; the polish'd axle steel:
Eight brazen spokes in radiant order flame,
The circles gold of uncorrupted frame,
Such as the heav'ns produce; and round the gold
Two brazen rings of work divine were roll'd.
The bossy naves of solid silver shone;
Braces of gold suspend the moving throne.
The car behind an arching figure bore,
The bending concave form'd an arch before.
Silver the beam, the extended yoke was gold,
And golden reins the immortal coursers hold.

an unfavourable impression on all the delegates, except Joshua and Caleb, that they returned to their brethren under the effects of insurmountable apprehension, which all the coolness and courage of Joshua were unable effectually to repress. The whole congregation were infected with their pusillanimity, and entered into a resolution to put Moses and Aaron to death, and return to their Egyptian slavery.[59] The influence of Joshua was scarcely sufficient to allay the tumult. Their fears were, however, groundless; for God had weakened the Canaanites by the migration of many colonies into other countries before this time, particularly that into Greece under Cadmus, and that into Bithynia under Phœnix, that the settlement of his peculiar people might be accomplished with greater ease.

The complaints and imprecations of the people subjected them to a severe judgment. God issued a decree, that not one of that generation should enter into the Promised Land, except Joshua and Caleb, the only two who had been tried and found faithful amidst the universal defection, that the holy land might be peopled with a race free from the degeneracy of their forefathers.

The Israelites, by a common fluctuation in the human mind, were so disconcerted by this unexpected decree, that, urged by despair, they united themselves into a body, and, contrary to the positive injunctions of Moses, they made a desperate attempt to force their way into the land, and gain possession, without the divine assistance. But the Canaanites and the Amalekites were prepared to receive them, repulsed them with great slaughter, and drove them back into the wilderness. Grieved at their disobedience, and afraid of retaliation from an enemy whom they had incensed by an unprovoked attack, Moses reconducted them from the borders of Canaan towards the Red Sea. The people,

[59] The Egyptian gardens were extremely beautiful, and their produce so delicious, that it is not very surprising that the carnal Israelites should shrink from their formidable task, and wish to return to a country where they were well fed, though heavily tasked. Thus we find that "they wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick." (Numb. xi., 4, 5, 6.)

entirely dissatisfied with these retrograde movements, were easily incited to open rebellion against the authority of Moses, by Korah, Dathan, Abiram, and On, who aspired to the priesthood and supreme government of the people. They accused Moses and Aaron of an assumption of authority, to which all the people had an equal claim, and demanded a restitution of their rights into the hands of the congregation. This conduct so provoked the Lord, that he destroyed them by a terrible judgment, in the presence of all the people; and appointed a visible and obvious test, which might remain a perpetual demonstration that Aaron and his seed were appointed to the priesthood by divine commission. He commanded the heads of the twelve tribes to take each of them his rod, with his name inscribed upon it; and the miraculous rod, which had been the principal agent in the performance of those supernatural acts, which at this day excite the astonishment of mankind, was directed to be inscribed with the name of Aaron for the tribe of Levi. These rods were laid up in the tabernacle of the congregation before the testimony, under an Almighty promise that the man's rod whom he would choose should blossom before the morning. "And, in the morning, Moses went into the tabernacle of witness, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."[60] The choice of Aaron being thus publicly confirmed, Moses was directed to lay up the rod in the tabernacle, as a visible evidence that this dispensation proceeded from

[60] Numb. xvii., 8. This miracle seems to have set the question at rest, as we hear of no more rebellious murmurings about the priesthood. The people, however, seemed to have submitted to this evidence with a far less cheerful temper than Josephus describes. Their expressions, "Behold, we die—we perish—we all perish," savour more of fear than of cheerful acquiescence. The rod of Aaron was afterwards preserved in the Tabernacle and Temple; and most commentators think that it continued to retain its leaves and fruit, the preservation of which, indeed, seems necessary to furnish a standing evidence of the miracle. Some learned writers are of opinion that the idea of the Thyrsus, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod; and others think the same with respect to the club of Hercules, which, according to the Greek tradition, sprouted again when it was put into the earth.

God himself, and that the heads of his family might for ever remain in undisturbed possession of the high priesthood.

When the time was nearly expired which God had prescribed for the Israelites to remain in the Desert, he determined to correct a mistaken notion which they had received from their fathers, that Moses was indebted to the rod, which was now laid up in the testimony, for the success of his miracles. To convince them, therefore, that it was His Almighty power alone which had wrought these wonders in their behalf, and to inspire them with confidence in His protection when surrounded by enemies in the land of Canaan, he led them to Kadesh, where there was not water sufficient for their necessities; and commanded Moses and Aaron to stand before the rock only, and, without the use of any visible agent, the water should burst forth in the presence of the whole congregation. In this instance, however, Moses was disobedient, and attempted to display his own power rather than the glory of God. Upbraiding the people for their repeated murmurings, he struck the rock twice with a rod he held in his hand, and said: "Hear now, ye rebels, must *we* fetch you water out of this rock?"[61] The water, indeed, burst from the rock; but the arrogance of Moses and Aaron excited God's indignation, and their crime met with its due punishment; for God pronounced that they should not live to conduct the people to their promised rest. And the name of that water was called *Meribah*.

Aaron died upon Mount Hor, and Moses being unable to quell the mutinous spirit of the people at Punon, it pleased God to send fiery serpents among them, which destroyed great quantities of men, women, and children; and they were under the necessity of applying to Moses to remove so great a calamity. In this extremity Moses prayed to God in behalf of his repentant people, and was directed to set up a serpent of brass in the midst of the camp; the operation of which should be so sudden and miraculous, as instantly to cure all who looked upon it. This brazen serpent was not endued with any inherent

[61] Numb. xx., 10.

miraculous powers, but was the medium only through which the miracle was wrought, and looking upon it was the requisite test of moral obedience.

The Israelites having ravaged the open country of the Amorites, and the land of Bashan, and slain their kings, their success excited the jealousy of the Moabites, who trembled for their own security, if assailed by such an active and successful foe. They therefore sent an embassy to the Midianites, requesting their assistance to expel the invader from their borders. The latter, having already suffered from the attacks of the common enemy, entered into a league with the Moabites, and declared war against Israel. To ensure success, they applied to Balaam, a prophet of the Lord, offering the most extravagant rewards, if he would attend and denounce curses upon the Israelites, before they ventured to hazard an attack.

Balaam was a most extraordinary character, and many opinions have been advanced respecting his country and religion. It is supposed by some that he lived in Chaldea, then under the government of the king of Assyria, and that he continued in the secret practice of those rites of pure worship for which Abraham and his family were expelled that country in times past. His true place of residence is believed to have been at Pethor, in the eastern part of Syria, where he practised our science in its purity with a few faithful brothers. He was the principal of a society or lodge who adhered strictly to the precepts of Lux, and the patriarchal form of worship, and were acknowledged by God as His worshippers, for he inspired Balaam with the gift of prophecy. As he steadly refused to minister at the altars of idolatry, the prophet attained no honours in his own country, though he was a man of much learning and eminence; the hope, therefore, of wealth and distinction induced him to accept the splendid offers of Balak, the king of Moab, contrary to the command of God.

When Balaam arrived in sight of the Israelitish camp, after an ineffectual attempt to curse the people, he broke out into a strain of blessing and prophecy, unequalled in beauty, sublimity, and pathos. God made a full revelation to him of things to come, in distant generations, which he faithfully laid before the king of Moab. This proceeding so exasperated Balak, that he dismissed the

prophet without reward: but his cupidity had been excited, and he was resolved it should be gratified, even at the expense of his integrity to God. He therefore went amongst the Midianites, and incited them to seduce the children of Israel to idolatry, as the only means of vanquishing them in battle, wisely judging that if they were forsaken of God they would be easily overcome. The advice succeeded but too well, and the Israelites were severe sufferers from their defection: but the purpose of Balaam was not answered; he sought promotion and honour, and met with a violent death, for he was slain by the Israelites in battle.

Having received a divine notification of his approaching death, Moses deposited a copy of the Holy Law in the custody of the priests, and appointed Joshua to succeed him in his high and dignified office. After bestowing on the people a solemn benediction, he directed them to erect a pillar on Mount Ebal, on the other side of the Jordan, and inscribe upon it the blessings of obedience and the curses of disobedience, which he pronounced at that time before all the congregation. These monumental inscriptions, as we have already seen, were ancient as the invention of letters, and were in use amongst every nation and people in the world.

At this time, a little before his death, Moses divided the land of Canaan, pointed out the boundaries of the several tribes, and gave directions about building cities of refuge. Then ascending to the summit of Pisgah, he took a survey of the land, and died in the one hundred and twentieth year of his age.[62]

[62] The fame of Moses spread throughout the world. His name was known unto all the Gentile writers. It is mentioned with honour by the Phœnician, Sanchoniatho; by the Egyptians, Berosus, Ptolemeus, and Manetho; by the Grecians, Artapanus, Polemo, Eupolemus, Diodorus, and others. Origen is wrong when he says that the name of Moses was not heard of amongst the Gentiles before the time of Christ. It is true that a sparing mention was made of him, but this was through fear of profaning his sacred writings. It was currently reported, that when Theopompus, the historiographer, and Theodectes, the tragic poet, attempted to transplant some circumstances from the writings of Moses into their works, they were smitten with blindness; and did not recover their sight until they had expunged every reference to the Israelitish history. The grave of Moses was concealed, lest it should become an object of worship to the people, in imitation of the heathenish custom of deifying deceased

Joshua immediately assumed the office of grand master, and appointed Caleb his deputy, and Eleazar and Phineas his grand wardens; and, to shew that these appointments met the divine approbation, God made the river Jordan dry for the Israelites to pass over, by a miracle similar to what had been before practised at the Red Sea. Thus the Israelites entered the land of Canaan under the visible protection of the Almighty, and encamped in full strength in the plains of Gilgal.

It was here that Jesus, the captain of our salvation, appeared personally to Joshua, and encouraged him to persevere in the great work committed to his charge by certain assurances of ultimate success. Joshua recognized this Great Being, and accosted him with the delivery of the incommunicable name or word confided to Moses at the Burning Bush. Jesus acknowledged the propriety of the appellation, and directed Joshua in what manner Jericho was to be successfully assaulted. Confiding in the miraculous intelligence, he led his army to the attack, and Jericho was taken and utterly destroyed.

The Canaanites were idolaters of the most malignant character, and worshipped the elements as well as the host of heaven. The sun and moon were denominated the king and queen of heaven, and to these luminaries their false worship was principally directed. To place the weakness and instability of their gods in the most prominent point of view, the true God made them his agents in the destruction of their infatuated worshippers. The combined armies of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon attacked the Gibeonites, who had entered into a league with the Israelites; Joshua therefore assembled his army and gave them battle. To accelerate the victory, God rained down prodigious hailstones upon the Amorites, and destroyed great numbers who escaped the sword of Joshua. They fled in terror, as if forsaken by their gods; and, while the Israelites

mortals, and offering sacrifices at their sepulchre. This concealment however, originated another error, which was asserted with considerable pertinacity, that Moses did not actually die, but was conveyed to heaven, as Enoch had been. Even Josephus embraced this opinion. It is evident, however, from the Scriptures, that he died on the *mountain*, and was buried in the *valley*.

pursued them, the principal objects of their blind devotion, the sun and moon, kept their places in the heavens, and hasted not to go down for the space of a whole day added to its usual length, that the army of Joshua might have full time to avenge themselves of their enemies.

When the Israelites had penetrated as far as Shilo, where God originally set his name,[63] and the tribes had entered into the peaceable possession of their respective settlements, Joshua assembled the people, and set up the tabernacle of the congregation.[64] This was a solemn act of dedication, by which they declared their resolution to devote themselves to the worship of God, under whose exclusive protection they had obtained the inheritance promised to their fathers. The tabernacle remained at Shilo until the wickedness of Eli's sons elicited the wrath of God, who suffered the ark of the covenant to be violently rent from the Tabernacle by the Philistines, and carried away in triumph.[65]

A little time before his death, Joshua convened a general meeting of all the lodges, and delivered a charge containing the great principles of Masonry, which tend to establish the true worship of God, in opposition to the errors of idolatry. This charge contains a full disclosure of Joshua's fear lest the Israelites should be enticed by the fascinating mysteries of the nations around them, and thus be weaned from the allegiance due to their great Deliverer from Egyptian bondage.

We now come to the history of Jephtha, in whose time a masonic *test* was instituted, which remains in full force to this day, and will do to the end of time. Jephtha was the son of Gilead by a concubine. He possessed the most exalted virtues in early life, and frequently distinguished himself for valour and military conduct, even beyond his years, which caused his father to esteem

[63] Jer. vii., 12. [64] Jos. xviii., 1.

[65] When the Israelites had gained possession of the land of Canaan, the Tabernacle was deposited at Gilgal, where it remained seven years. It was afterwards removed to Shiloh, where it remained three hundred years. On the rejection of Shiloh by the Almighty, Samuel the prophet set up the tabernacle at Nob. After the death of Samuel, it was removed to Gibeon, where it remained until the dedication of the Temple.

him more than all his other children. This excited their jealousy and hatred, and, in the end, drove him from his father's house. Abeliacab, one of his sons, stung with envy at his father's partiality for the son of a concubine, bribed an Ammonitish chief to murder Gilead, that his brethren might with greater security execute their vengeance upon Jephtha. The attempt succeeded, but not unrevenged, for Jephtha slew the Ammonite after he had perpetrated the deed. When Gilead was dead, the brethren expelled Jephtha from their presence, contending that, as the son of a bondwoman, he had no right of inheritance to the possessions of the free-born. Jephtha, destitute of every means of subsistence, collected together a band of adventurers, who lived by the forced contributions of the neighbouring countries.

A war being declared between the Gileadites and the Ammonites, the former were defeated in several successive battles for want of an experienced general to take the command of their army. The military fame of Jephtha induced them to apply to him in this emergency, who stipulated to assist them, provided they would banish Abeliacab, the murderer of his father, and constitute him perpetual governor if he returned successful from the war. These preliminaries being acceded to, Jephtha reviewed his forces; and, after a humane but ineffectual attempt to settle these differences by treaty, both parties prepared for battle. Before Jephtha commenced his attack upon the Ammonites, he humbled himself before God, and vowed a vow that, if God would grant him a decisive victory, he would sacrifice the thing which should first pass the threshold of his own door to meet him as he returned home in triumph.[66] Jephtha then led his army against the Ammonites, and, after a bloody battle, totally routed them with great slaughter,

[66] There are so many difficulties in the question whether Jephtha actually sacrificed his daughter, that my limits will not allow me to enter on it here. Levi Ben Gershon and David Kimchi decide that she was merely imprisoned for life; and this opinion is embraced by Nicholas Lyra and Vatabulus. On the other hand, Josephus, Moses of Gerona, and others advocate the contrary opinion. They argue that "he did to her according to the vow he had vowed," and after she had bewailed her virginity, took away her life. The curious may find the subject ably treated by Brother Keddell, in the Freemasons' Quarterly Review for 1839.

drove them from his native land, took possession of twenty rich and flourishing cities, and pursued them to the plain of vineyards at Minnith. As he returned at the head of his victorious army, to receive the honours due to his valour, and to reign in peace over his people, his only child, a virgin, just arrived at maturity, issued from his dwelling, and hastened to welcome the victor with timbrels and dances, followed by a splendid train of exulting damsels. The sight of his daughter, under such peculiar circumstances, was a judgment he was unprepared to meet. Had the earth opened and swallowed up his whole army before his face, he could not have received a greater shock. He rent his clothes, and, falling on her neck, revealed to her his imprudent vow, cursing the hour which gave him birth. She received the doom of death with dignity and fortitude, bid her father calm his agonizing passions, and, at the end of two months, cheerfully became the sacrifice of his ambition.[67]

The Ephraimites, hearing of Jephtha's success, collected an army, and accused him of a breach of faith in going out against the Ammonites without their assistance, with whom the Gileadites were in league. Jephtha expostulated with them on the folly of their plea, as he had solicited their aid, and they refused to join him in the expedition. His reasoning was totally ineffectual, and they threatened to destroy him and his house with fire. He therefore gave them immediate battle in a field of standing corn, and totally routed them. And, to secure himself from such hostile incursions in future, he sent detached parties to secure the passes of the river Jordan, with positive injunctions to let none escape, but if an

[67] The commentators on this passage observe, "that the sacrifice was not offered at Shiloh, where only sacrifices to the Lord could legally be offered, does not of itself prove that no such sacrifice took place. If this unhappy chief was so ignorant of the law as to think such a sacrifice acceptable to God, he may well have been guilty of the other fault, then actually a common one, of making his offering beyond Jordan, where he was himself master—particularly as it would seem (see Judges viii., 27) that Gideon had given his sanction to the practice, and formed an establishment for the purpose. It is clear, however, that if this sacrifice was made, it was contrary to the law of God; and, as it did not take place at the only lawful altar, it could not have the sanction of the high priest."

Ephraimite should appear, and acknowledge himself to be such, he was to be slain without mercy. As, however, the love of life might induce many to deny their country, a word was directed to be proposed to them, which, from the peculiar dialect of their country, they should be unable to pronounce. Thus the word *Shibboleth*, invariably pronounced by the Ephraimites *Sibboleth*, was an unequivocal indication of their tribe, and carried with it certain death. In the field of battle, and by the passes of the river, there fell forty-two thousand Ephraimites, and Jephtha thus secured himself from further interruption.

The heathen world, confined to the exclusive pursuit of operative architecture, excelled greatly in every branch of that noble science; for though the Israelites had improved every opportunity of cultivating a taste for the liberal sciences, they were far exceeded by the inhabitants of Tyre in these pursuits.[68] Thus the epithet *Sidonian* became proverbial for every elegant and scientific attainment. The city of Tyre, and the temple of Dagon, built by the Phenicians at Gaza, were esteemed master-pieces of art, and rendered the name of the architects deservedly celebrated throughout the world. This temple was so artfully constructed that the whole weight of the edifice was supported by two slender pillars only, and exhibited the taste as well as the judgment of Sanchoniatho, whose fame is transmitted to posterity, though

[68] The Jews were not the best Operative Masons in the world. They appear to have had an unconquerable aversion to learning and scientific researches. To seek for schools or universities among them, say the authors of the Universal History, were like seeking them among the Goths and Vandals; they not only had an equal contempt for literature and for those nations that cultivated it, but looked upon it as dangerous and unlawful. Their zeal, or rather hatred, against learning and science, was so far from abating, even after their return from Babylon, where they had seen them flourish, that it rather grew into a kind of fury, insomuch that their large Chronicle, entitled Juchasin, hath recorded a sentence of anathema, which passed in the time of Hyrcanus and Aristobulus, against such as should suffer their children to be instructed in any part of the Greek learning. Solomon, indeed, we are told, was an excellent naturalist, and wrote a great deal upon that subject; but he was so far from recommending that study to others, that he calls his researches of that kind "vanity and vexation of spirit;" or, as the original imports, a feeding upon the wind

the building gave way under the giant grasp of Samson the Nazarite.[69]

Hiram, king of Tyre, became grand master of Masons within his dominions, and erected many stately edifices, which improved his subjects in architecture, and gained them the fame of being the best Operative Masons in the world. Hiram was the firm friend of King David, and from his reputation in the liberal sciences, the latter was induced to form a plan the most comprehensive and vast that had ever been embraced by the human mind.

King David felt, in their full force, the obligations he was under to the Almighty, for placing him, after a series of unparalleled difficulties and dangers, in undisturbed possession of the kingdom of Israel, and for the felicity he enjoyed after the ark of the covenant was removed to Jerusalem. As an imperfect return for these benefits, he was inspired with a design of erecting a temple to the Living God, which should exceed every building in the world for riches and glory. His ardour in this sacred cause was increased by considerations of the impropriety and indecency of permitting the ark of the covenant, overshadowed with a cloud of glory, implying the immediate presence of God, to remain in a tabernacle, while he himself resided in a splendid palace. Moses had prophesied to the Israelites of a remarkable epoch in their history, when they should be at peace with all the world, for then should the Lord choose a place amongst their tribes to dwell in upon earth.[70] This prophecy David

[69] The first temple mentioned in Scripture does not occur, according to Hales, till nearly 500 years after the Exode. This was the temple of Dagon, which Samson pulled down, and concerning which we are, after all, left in doubt whether it was really a temple or a sort of theatre in which public games were exhibited. Judging from the use to which it was applied, the latter would seem the more probable opinion. The Philistines "made merry" there; and Samson "made sport" there; and although the festival was certainly in honour of Dagon, the building is not called his temple, nor even *his* house, but only *a* house. Not long after, however, we do read of "the house of Dagon, at another place (Ashdod), in which the ark of God was deposited when captured by the Philistines; and this was unquestionably a temple, and is as unquestionably the first that is mentioned in the most ancient book in the world. We are persuaded that it will be difficult to assign a much earlier date, if so early a date, to any temples.—(Pict. Bib., vol. 1.)

[70] Deut. xii., 10, 11.

conceived was fulfilled in himself, as his country was in a state of profound peace, and the ark of God was removed to Mount Zion, in the city of Jebus, now called Jerusalem. The only difficulty which remained was to ascertain the precise spot of ground which the Lord had chosen as his residence amongst the tribes of Israel.

So careful was the Almighty lest the place which he had selected for the situation of His Holy Temple should be polluted with idolatry, that it was specially protected, and had been distinguished by repeated acts of worship and obedience from the earliest times. This secret was withheld from mankind until the time of David, and then it was revealed by the mouth of Nathan the prophet that the place should be speedily appointed; but as the hands of this monarch had been imbrued in human blood, from the continued series of warfare in which he had been engaged, the Almighty would not consent that the building should be erected by him, though his devout intentions met with unqualified approbation. The advanced period of his life was also another obstacle to this great undertaking. It was therefore reserved for the accomplishment of his son and successor, who, being a man of peace, should execute the magnificent design which he had formed.

David, however, was very inquisitive to ascertain the peculiar spot of ground which God had sanctified as his immediate dwelling upon earth. He vowed a vow to the mighty God of Jacob, that he would neither slumber nor sleep until he had discovered the place which God had appointed as the site of his intended building.[71] He conjectured that Bethel was the place, because it was there that Jacob had his vision, and delared that the stone which he set up for a pillar should be GOD'S HOUSE. Under this persuasion, David covenanted with the God of Jacob expressly, rather than of Abraham or Isaac; for there existed a tradition amongst the Hebrews that the House of God should be erected at Bethel. But David was mistaken, for Bethel afterwards became so deformed by idolatry as to be denominated Bethaven, which signifies the house of idols. If David had been inspired with a knowledge of the true spot of ground which God had chosen to place his NAME there, he would have appealed

[71] Ps. cxxxii., 1-5

to the God of Abraham, as that patriarch actually worshipped on the very mountain where the Temple was afterwards erected. He declares, therefore, that it was *immediately* revealed to him at Ephrata, that the Temple should be erected on Mount Moriah, called figuratively, the Fields of the Wood.[72] This was the spot where Enoch built his subterranean temple; where Abraham offered Isaac, when it pleased God to substitute a more agreeable victim in his stead; and where David had offered up his prayers to the Almighty to put a stop to the pestilence which raged amongst his people, as a just punishment for his imprudence in causing them to be numbered, which the Lord accepted, and gave him a token of reconciliation by a fire from heaven consuming his sacrifice.

Having discovered this much longed-for secret, he exclaimed, "This is the house of the Lord God, and this is the altar of the burnt-offering for Israel."[73] And from this momen the applied himself with diligence and assiduity to collect materials for the building.

When David perceived his latter end draw nigh, he assembled the princes of the people and the chief men of Israel and Judah together, and informed them that it was the will of God that Solomon, his son and successor to the throne, should erect a superb edifice as a depository for the ark of the covenant. To facilitate the execution of this design, he informed them that he had collected ten thousand talents of gold, one hundred thousand talents of silver, besides an incredible quantity of wood, iron, and stone. At the same time he produced plans and drawings of the intended structure, with copious directions respecting the division and use of the several apartments of the interior, and laid his last injunctions on them to assist his son in this splendid undertaking. David then gave Solomon some private counsel respecting his fuure conduct, and expired in the seventieth year of his age.[74]

When the time of mourning for King David was at an end, his faithful ally, Hiram, king of Tyre, sent an em-

[72] Ps. cxxxii., 6, 13–18. [73] 1 Chron. xxii., 1.

[74] The Rabbins say that the study of the law of Moses will prolong life; and state, that in a certain family in Jerusalem the individuals never attained the age of twenty years; and that the Rabbi Johanan ben Zachay, considering them the descendants of Eli, who were con

bassy to Solomon to congratulate him on his accession to the throne of his father; and in return Solomon wrote a letter to Hiram in the following terms:

"King Solomon to King Hiram, greeting.

"As thou didst deal with David, my father, and didst send him cedars to build him an house to dwell in, even so deal with me. Behold, I build an house to the NAME of the LORD my GOD, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house which I build is great; for great is our God above all gods. But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? Who am I, then, that I should build him an house, save only to burn sacrifice before him? Send me now, therefore, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon: and behold, my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderfully great. And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

This letter was infinitely gratifying to Hiram, as it not only contained a very high compliment to his skill in the liberal sciences, but also afforded him an opportunity of carrying operative architecture to a higher pitch of magnificence than had yet been attained, and would tend to perpetuate the fame of his nation to the latest generations of the world. He therefore immediately returned the following answer:

"King Hiram to King Solomon, greeting.

"Because the Lord hath loved his people, he hath made thee king over them. Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David, the king, a wise son, endued with

demned to die in the flower of their age, recommended them to study the law, which had the effect of prolonging their lives. They say further, that our G. M. David was studying the law on the day he died; and that Zamael, the angel of death, could not thence find an opportunity of executing the sentence. Fearing to be baffled, he had recourse to a stratagem. He shook a tree at the back of the house so violently, that David hasted to see what was the matter, and in descending the staircase he missed a step; and his meditations being thus interrupted, he died upon the spot!

prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. Now, therefore, the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants, and we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."[75]

King Solomon was now prepared to carry into execution the vast design he had formed, with the assistance of "the cunning man" whom Hiram, King of Tyre, had presented to him. Hiram Abiff, who is termed in the above letter "the son of a woman of the daughters of Dan," is described in another part of Scripture[76] as "a

[75] 2 Chron. ii. "The country of the Phenicians, in which, at this early period, flourished a town called Sidon, was of very limited dimensions, even at the time when the nation arrived at its highest condition of splendour and power. It comprehended that part of the Syrian coast which extends from Tyre northwards to Aradus. This strip of land reached about fifty leagues from north to south, but its utmost breadth did not exceed from eight to ten leagues. The coast abounded in bays and harbours, and its breadth was traversed by mountains branching from Libanus, several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phenicians the most valuable timber for the construction of their ships and habitations. This explains how it happened that the first time this people is brought personally under our notice in the Bible, it is in the character of persons skilled in the hewing and transport of wood; including, no doubt, much ability in the preparation and application of timber to various uses. When Solomon was going to build the temple, he communicated to the King of Tyre his wish to enter into an engagement for a supply of timber, knowing, as he said, 'that there is not amongst us any that can skill to hew timber like the Sidonians.' The answer of the Tyrian king is remarkable, 'I will do all thy desire concerning timber of cedar, and concerning timber of fir; my servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats, unto the place that thou shalt appoint me, and I will cause them to be discharged there.' (1 Kings vi.) This was speaking like a man accustomed to the business."—(Pict. Bib., vol. 1.

[76] 1 Kings vii., 13–15. Bro. Rosenberg thus speculates upon the name of this expert Mason: "When we divide the word חירם (Hiram) into two syllables, חי־רם Hay-ram, the translation of it is, 'He who exists from all eternity.' This explains the master's sign, we lift up our hands to heaven to indicate that our Master חירם exists above us (or in heaven) from all eternity."

widow's son of the tribe of Naphtali, in fact his mother was a native of the city of Dan, in the tribe of Naphtali; and was really a Naphtalite.[77] This extraordinary man, whose prodigious genius exceeded every thing which had yet appeared upon earth, the united talents of Bezaleel and Aholiab not excepted, had displayed the superiority of his masonic attainments before he was appointed to the superintendence of building the Temple: for it was he who planned that famous city, the remains of which have created so much speculation and research amongst the learned of all ages, called Tadmor, or Palmyra.

The preliminaries being thus settled, Solomon appointed his officers, and made the most perfect and judicious arrangements before he commenced the work. He appointed HIRAM ABIFF, deputy grand master; the illustrious TITO, prince HARODIM, senior grand warden; and the noble prince ADONIRAM, junior grand warden. The presidents of the twelve tribes, appointed by King Solomon in grand chapter to superintend the work, were:

Joabert, who presided over the tribe of	Judah.
Stockyn	Benjamin.
Terrey	Simeon.
Morphey	Ephraim.
Alycuber	Manasseh.
Dorson	Zebulun.
Kerim	Dan.
Berthemar	Asher.

[77] Josephus collected from the Tyrian records the following account of the friendship which existed between King Solomon and the monarch of Tyre. "So great was the friendship and regard that Hiram, King of Tyre, had for David, that, on account of the father, he had the greater esteem for his son Solomon; and, as a proof of his affection, he presented him with 120 talents of gold towards the expense of adorning the building, and supplied him with the finest wood from Mount Lebanon for the wainscot and roof. Solomon showed his gratitude by making sumptuous presents in return. It is also said, that Solomon and Hiram sent difficult questions to each other to be resolved, on the condition that a penalty should be incurred by him that failed; which happening to be the case with Hiram, he paid the forfeiture. But afterwards Abdemonus, a Tyrian, explained the intricate question, and proposed others for Solomon to interpret, on the condition of paying a certain sum to Hiram on his failure." (Jos. cont. Ap., b. 1.) This Abdemonus was another name of Hiram Abiff, according to Dius and Menander.

Tito, who presided over the tribe of	Naphtali.
Terbal	Reuben.
Benachard	Issachar.
Tabar	Gad.[78]

These twelve presidents rendered a daily account to the grand master of their respective tribes, and received the power of punishment and reward, according to desert. They were also the medium for distributing the workmen's daily wages. The apprentices, fellow-crafts, and masters were partitioned into lodges, and the utmost regularity was preserved throughout the whole undertaking.

The number of men employed, arranged, and classed in every department of the work was as follows:—

"1. Harodim, princes, rulers, or provosts .	300
"2. Menatzchim, overseers and comforters of the people in working. These were expert master masons	3,300
"3. Ghiblim, stone squarers, polishers, and sculptors; Ish Chotzeb, hewers; and Benai, setters, layers, and builders. These were expert fellow-crafts	80,000
"4. The levy out of Israel, appointed to work in Lebanon, one month in three, 10,000 in each month; under the direction of Adoniram, who was the junior grand warden .	30,000
"Hence all the Free-Masons employed in the work of the Temple, exclusive of the two grand wardens, were	113,600

[78] Freemason's Monitor, part 2, book 1, chap. 8. The above was taken from Webb's Monitor; but I find an ancient masonic tradition which arranges these presiding officers, or R. W. Masters, differently. According to this authority, they ought to stand as follows:—

Tito Zadok, R. W. Master of the tribe of	Judah.
Archirop	Benjamin.
Hiram Abiff	Simeon.
Adoniram	Ephraim.
Stolkin, or Stockyn	Manasseh.
Benabinadab	Zebulun.
Joabert	Dan.
Ghiblim	Asher.
Mohabin, or Mahabon	Naphtali.
Hiram Abiff	Reuben.
Zerbel, or Zabud	Issachar.
Heldai	Gad.

"Besides the Ish Sabbal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who were not numbered among Masons."[79]

These men were employed three years in preparing the materials for the building. In the quarries were seven hundred and fifty lodges, each containing a master, two wardens, and *eleven* times *seven* brethren, which amount to sixty thousand men. In the forests of Lebanon were four hundred and twenty lodges, containing the same number in each, which make a total of thirty-three thousand six hundred. The levy out of Israel had always twenty thousand at rest; and these sums make together one hundred and thirteen thousand six hundred, the exact number employed at the work, exclusive of the *Ish Sabbal*, who were literally slaves to the workmen.

The entered apprentices were arranged to mess by *sevens*, and the fellow crafts by *fives;* and their wages were even paid with the same scrupulous regard to regularity. To prepare the foundation "for the purpose of erecting this Temple, the most astonishing hollows were filled up; for the earth was raised four hundred cubits, in order to form it on a level with the surface of the rock on which the building was raised!"[80] Every thing being prepared, King Solomon, in the fourth year of his reign, on the second day of the month Zif, four hundred and eighty years after the delivery of the children of Israel from their Egyptian bondage, laid the foundation-stone at the *north-east* angle of the Temple, on Mount Moriah, one of the three hills of Jerusalem, amidst the acclamations and rejoicings of his assembled subjects.

The structure thus begun, according to a plan given to Solomon by David, his father, upon the ark of alliance, every energy was used to render it a perfect specimen of art. Every stone, every piece of timber, was carved, marked, and numbered in the quarry and the forest; and nothing remained for the workmen at Jerusalem but to join the materials with precision, on a reference to the marks and numbers. This was effected without the use of either axe, hammer, or metal tool; so that nothing was heard at Zion, save harmony and peace.

[79] Noorth. Const., pt. 1, c. 3.

[80] Jos. Ant., l. 8, c. 2.

It may appear astonishing that, in the erection of so superb an edifice, "there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building."[31] This arrangement was, however, necessary, to show the superior degree of excellency which Masonry attained, by the union of *operative architecture*, which had been exclusively cultivated and brought to perfection in the heathen world, and *Lux*, which was now almost solely confined to the Jewish nation.[32] And this superiority is displayed in a much more striking point of view, when we consider the excellency of the arrangements made to prevent confusion, and to ascertain the individual production of every craftsman, though there were eighty thousand employed in the quarry and the forest. Thus were the means provided of rewarding merit, and punishing indolence; and thus was indifference stimulated into zeal; and, by the precepts and admonitions of super-

[31] 1 Kings vi., 7.

[32] Ancient masonic tradition informs us, that the Speculative and Operative Masons who were assembled at the building of the temple were arranged in nine classes, and divided as follows:—

No.	Degrees.	Grand Masters.	Number of Persons.	Daily Wages
9	Super-excellent Masons	Tito Zadok	9	81 Shekels.
8	Excellent Masons	Hiram Abiff	45	64
7	Grand Architects	Adoniram	12	49
6	Architects	Joabert	24	36
5	Mark Masters	Ghiblim	600	25
4	Master Masons	Mohabin	1,000	16
3	Mark Men	Stolkyn	2,000	9
2	Fellow-crafts	Hiram Abiff	80,000	4
1	Entered Apprentices	Adoniram	30,000	1
		Total Number	113,690	

Besides the Ish Sabbal, or labourers. In the above table I have transposed the Master Masons and the Mark Masters; for the old tradition places the latter beneath the former, which I conceive to be erroneous, because the Mark Master, as we understand it, is one that has passed the Chair of his Lodge; and consequently has worked his way by merit from the operative to the speculative branch of the science. Amongst the workmen, besides the children of Israel, were many Tyrians, Sidonians, and Egyptians.

excellent Masons, the most perfect master-piece of art was produced that ever adorned the world.

There appears to have been a peculiar idea of pollution in the use of iron tools about the holy structure of a temple. In the directions given by the Almighty to Moses from Mount Sinai, respecting the construction of the Tabernacle, and more particulaly about the altar, the use of metal tools is prohibited in the strongest terms, as conveying pollution.[83] The instruments used in the Temple service were composed chiefly of gold, silver, brass, and wood. And David, in prospect of this Temple's desecration by unsanctified hands, complains, as the greatest aggravation of insult, which the adversary could offer, that the carved work thereof was broken down with axes and hammers.[84]

During the construction of this wonderful building, many striking instances of fidelity were elicited; and some shocking treasons occurred from the congregation of so great a body of men, governed by human passions, and subject to the bias of human propensities; many of whom, as they did not acknowledge the same God, scarcely considered themselves amenable to the Israelitish law, and regarded with a jealous eye the superior privileges which the true worship appeared to convey. On these events, are founded the degrees of Masonry termed INEFFABLE. I will not enter into a discussion here, to show how far they are consistent with the true spirit of Masonry;[85] but proceed with the main subject of this period, which consists chiefly of historical detail.

The temple was completed in about seven years and

[83] Exod. xx., 25. [84] Ps. lxxiv., 6.

[85] Strictly speaking, the Ineffable Degrees are only eleven in number, but they are much amplified and extended on the continent. These are, 1. Secret Master. 2. Perfect Master. 3. Intimate Secretary. 4. Provost and Judge. 5. Master in Israel. 6. Elected Knights. 7. Elected Grand Master. 8. Illustrious Knights. 9. Grand Master Architect. 10. Knights of the ninth Arch. 11. Perfect and Sublime Mason. There is a marked difference between Craft Masonry and the Ineffable Degrees. Some say they are as old as the time of Solomon, but there are insuperable objections to such an opinion. I am inclined to think them the construction of comparatively modern times. However this may be, "much ingenuity has been displayed in their formation. Their design is noble, benevolent, and praiseworthy; and their institution was doubtless intended for the glory of God, and the good of mankind."

seven months, on the eighth day of the month Bul, in the eleventh year of King Solomon's reign; and the cape stone was celebrated with unfeigned joy by the whole fraternity. It was constructed on precisely the same plan as the Tabernacle of Moses, but on a more firm and extended scale. The two edifices were emblematical of the Jewish and the Christian Churches. The Tabernacle was a temporary and a moveable edifice; the Temple fixed and permanent. The Jewish dispensation, in like manner, was but a shadow of good things to come, and was to be done away on the appearance of a more perfect system; which, though founded on the same basis, was to endure for ever. The Temple, erected and dedicated to the exclusive worship of the true God, by ordinances of his own appointment, is considered by Bede to be a type of the Church of God in heaven, the seat of perpetual peace and tranquillity, in allusion to the harmony and peace which existed amongst the Masons of Zion, who cemented the Temple without the use of axe, hammer, or metal tool.[86]

The felicity which Solomon and his workmen enjoyed at the celebration of the cape stone was of short duration, for the sudden death of the principal architect clothed them in mourning, not unmixed with horror and dismay.[87]

The consternation excited by this melancholy event, was much increased by a circumstance which prevented the ceremonies usual in such cases from being performed *before* his interment. His eyes were not closed by his nearest relations; his body was not washed or baptized with the customary formalities, nor was his corpse embalmed.[88] To compensate for these omissions, after

[86] The difference between the Tabernacle and the Temple has been invested with this reference. "The Tabernacle symbolizes the state of the Church in this world; but the Temple was a figure of the Church of God in heaven, where there shall be nothing but peace, harmony, and brotherly love; as in the building of Solomon's Temple, the noise of axe, hammer, or metal tool, was never heard."—(Bede de Tabern., l. 2, c. 1, sect. 1.

[87] Noorth. Cons., pt. 1, c. 3.

[88] We have an old tradition, delivered down orally, that it was the duty of Hiram Abiff, to superintend the workmen; and that the reports of his officers were always examined with the most scrupulous exactness. At the *opening* of the day, when the sun was rising in

being raised by the five points of fellowship, the honours of his funeral were splendid beyond all former precedent.

This great architect was not removed into his own nation, and amongst his own kindred, to be interred with the rites of idolatry; for being, by his mother's side, of Israelitish extraction, he appears to have worshipped the true God, according to the usage and directions of the Mosaic law; and the Jews were extremely superstitious respecting the place of their interment. They believed that, if an Israelite were buried out of Canaan, he will not so much as be entitled to a resurrection from the dead, much less to eternal felicity, unless God vouchsafe to form subterranean cavities in the bowels of the earth, through which the body may pass from its place of interment into the promised land! "The ground hereof," says Goodwyn, "is taken from the charge of Jacob unto his son Joseph, that he should not bury him in the land of Egypt, but in Canaan. For which charge they assign three reasons: First, because he foresaw, by the spirit of prophecy, that the dust of that land should afterwards be turned into lice. Secondly, because those who died out of the holy land should not rise again without painful rolling and tumbling of their bodies thorow these hollow passages. And, thirdly, that the Egyptians might not idolatrously worship him."[89]

The Temple of Solomon was only a small building, and very inferior in point of size to some of our churches, its dimensions being only one hundred and fifty feet long,

the East, it was his constant custom, before the commencement of labour, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And in like manner, when the sun set in the West, and the labours of the day were closed, and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labour to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing board, if such were necessary, and to perform other scientific labours, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years, in the secret recesses of his Lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cape stone of the building. he retired, as usual, according to our traditions, at the hour of high twelve, and did not return alive.

[89] Mos. and Aar., l. 6, c. 5.

and one hundred and five feet broad; its splendour and superiority lay in the richness of its materials, its ornaments, and the cloisters and other buildings with which it was surrounded. It was built of white marble, so excellently put together, that the joints could not be distinguished, and the whole building looked as though it had been cut out of one entire stone. The timber was cedar and olive wood, covered with plates of gold, and studded with jewels of many hues.

"The whole expense of this building," says Prideaux, "was so prodigious, as gives reason to think that the talents, whereby the sum is reckoned, were another sort of talents of a far less value than the Mosaic talents: for what is said to be given by David[90] and contributed by the princes[91] toward the building of the Temple at Jerusalem, if valued by these talents, exceeded the value of 800,000,000 of our money, which was enough wherewith to have built all that Temple of solid silver."[92]

But if we take the valuation of the talent from Villipandus, the expense of the building and ornaments amounted to £6,904,322,500 sterling![93] The value of the gold vessels alone was £545, 296,203 sterling, and the silver ones £439,344,000.[94] Added to this were the wages, provisions, and other necessaries for 110,000 workmen and 70,000 slaves, for upwards of seven years; besides 300 grand masters, and 3,300 overseers, to whom, in addition to the wages, king Solomon presented, as a free gift, £6,763,977.

Hence, the treasure left by David amounted to £911,416,207. The princes of Israel, animated by this

[90] 1 Chron. xxii., 14, 15, 16; and xxix., 3, 4, 5.

[91] Ibid xxix., 6, 7, 8.

[92] Prid. Con., vol. 1, pt. 1, bk. 1.

[93] This appears an extraordinary sum; but it is borne out by Josephus and other credible historians. I am at present engaged in an inquiry into the wealth of the ancient world, the abundant use of the precious metals, and the countries whence the supply was drawn, for the express purpose of accounting for the abundant riches of this celebrated edifice. Tavernier says, that the throne of Timour the Tartar was valued at 160,500,000 livres of French money. Other instances, equally extraordinary, are on record, which are calculated to moderate our astonishment at the wealth expended on the Temple of Solomon.

[94] According to Josephus, the number of golden utensils was 234,000, and of silver, 318,000.

example, presented a still greater sum towards the accomplishment of this glorious undertaking. In addition to these treasures, Solomon devoted the greater part of his annual income to the same purpose, and this was immense. The yearly treasures imported from Ophir amounted to 450 talents, or £3,240,000 sterling of our money, and his annual tribute from dependent nations was £4,796,200.

The two great seaports on the Red Sea, Elath and Eziongeber,[95] which belonged to Solomon, were chiefly inhabited by Tyrians, who were induced to reside there by that wise monarch; who foresaw the great use they would be of to him in navigating that dangerous sea, from their superior skill in the art of sailing. As it was from hence that his ships sailed to Ophir and Tarshish for gold, silver, and precious stones, the most valuable part of his revenue, he visited those towns in person; and with his usual wisdom superintended, not only the colleges of naval architecture established there, but also the fitting out of his ships, and the improvement of this important branch of traffic, which enabled him to beautify the Temple with such a profusion of ornament and splendour, that it was acknowledged to surpass all the buildings in the world for riches and glory. The precious metals at Jerusalem were so exceedingly plentiful, that Solomon was equally celebrated for wisdom and for wealth.

Rich and superb as the Temple was in itself, its princi-

[95] These seaports, which were considered the keys of the Red Sea, were guarded by Solomon's successors with great vigilance, because it was through them that all their wealth flowed. In the reign of Ahaz these towns were taken from them by the Syrians, who turned all this wealth into a new channel, and caused the study of naval architecture to become a national object. The Egyptians, that they might participate in this profitable traffic, which was carried on with Arabia, Persia, and even extended to India, built seaport towns on the western coast of the Red Sea, which was soon covered with their fleets. And so anxious did this people become to extend their discoveries and increase their commerce, that Pharaoh Necho attempted to connect the Nile with the Red Sea by means of a navigable canal. thus opening a direct communication with the Mediterranean. Failing in this, after the sacrifice of a vast number of his subjects, he sent out a fleet of discovery to explore the coasts of Africa, manned with Phœnicians, who sailed southward from the Red Sea, and in two years coasted Libya. In the third year, passing through the Pillars of Hercules, they came again into Egypt.

pal excellence consisted in five distinguishing particulars, which were never enjoyed by any other building either before or since. These were, the ark of the covenant, the shekinah, the Urim and Thummim, the holy fire, and the spirit of prophecy.

The ark of the covenant was a small chest, in length three feet nine inches; its breadth and height were equal, being each two feet three inches: it was constructed in the wilderness by Moses, and used by Solomon in his Temple from a principle of reverence. The wisest of kings did not dare to remodel that sacred utensil which had been the peculiar residence of God for so many ages; and therefore, when the Temple was finished, the ark was removed into the holy of holies by the priests, and the pleasure of the Almighty was displayed by a cloud of glory which filled the Temple. St. Paul says,[96] that the golden pot which contained the manna, the rod of Aaron, and the tables of the covenant, were put *within* the ark. The book of the law was placed in a coffer beside the ark, which afforded a facility of reference unattainable, had it been placed within the ark itself.

The mercy-seat was the lid or cover of the ark, and properly termed the propitiatory, because it hid the tables containing the moral law, and thus was said to prevent its appearing in judgment against man.[97] It was made of solid gold, four inches thick; and was, together with the cherubims which were upon it, formed from a solid mass of gold by the effect of art, and without the use of solder. The cherubim being placed at each end of the mercy-seat, with wings outstretched towards each other, formed a cavity in the centre, which has been denominated the chariot of God; and hence that saying of David, "God sitteth between the cherubim."[98] In this chariot God perpetually resided, in the form of a bright cloud, or shining luminous body, from whence the divine oracles were audibly delivered.[99] This light was called the shekinah. The ark with the mercy-seat were considered so indispensable to the effect of Jewish wor-

[96] Heb. ix., 4.

[97] This mercy-seat was typical of the Messiah, who is distinguished by the same appellation ἱλαστηριον (propitiatorum), both by St. Paul (Rom. iii., 25), and St. John (1 John ii., 2).

[98] Ps. xcix., 1.

[99] Exod. xxv., 22.

ship, that the Temple itself, if deprived of their presence, would have been esteemed in no respect superior to a common dwelling: and hence it was that the old men wept over the Temple of Zerubbabel, because it wanted these great essentials of Levitical worship.

A room, called the sanctum sanctorum, or holy of holies,[100] was built to contain the ark and mercy-seat. It was a perfect cube of thirty feet, wainscotted with cedar, and overlaid with plates of gold to the amount of £4,320,000 sterling. In the centre of this most sacred place was the ark, placed on a pedestal elevated three inches above the floor. On each side of the ark was a massive cherubim of gold, plated upon olive wood, fifteen feet in height. Placed in the holy of holies, with their faces to the east, their expanded wings embracing the whole space of that sacred enclosure, they served not only as an ornament, but as a visible sign or symbol of God's immediate presence. This ark was doubtless destroyed by Nebuchadnezzar.[101]

The Urim and Thummim was some mysterious power inherent in the high priest's breastplate, which was placed there at its consecration for the general benefit of the Jewish people. The manner of using the Urim and Thummim has been much controverted; it is clear, however, that oracles were delivered by them, though the best authors are not agreed as to the precise method of their delivery. Urim and Thummim signify PERFECT LIGHTS; and hence the information derived from their

[100] Or oracle, Heb. Debir—*locutorium*—speaking-place, where God made responses from between the cherubim.

[101] Dr. Willet, in his Hexapla in Exodum, has the following observations on the fate of the ark. "The arke which Moses made, the author of the scholasticall historie thinketh to be in Rome, in the church of St. John Laterane, under the altar there; and by that supposed evidence would prove that the arke was not made according to the measure of the geometricall cubite. But Tostatus sheweth that not to be so, because it is mentioned, 2 Macchab. 2, how Jeremie hid the arke in a cave, which afterward could not be found. This authoritie presseth them, because they hold the 1 and 2 bookes of the Macchabees to be canonicall. And howsoever it standeth for the truth of this report, it is evident that the arke was lost before, or in the captivitie of Babylon; and that the second Temple, built after the captivitie, never had it. By this then it appeareth, what small credite is to be given unto those relikes which are so much boasted of in the papall church."

use was not of the ambiguous cast of heathen oracles, but of that clear and perfect nature which could not be misunderstood, and which led the Israelites safely through so many dangers, and placed them at length in undisturbed possession of the Promised Land.

The holy fire, with which all the burnt-offerings were offered, descended from heaven at the consecration of Aaron, and was preserved by the priests so long as the tabernacle was in existence. It descended a second time on the altar at the consecration of the temple, and continued there until the Babylonish Captivity, from which time it was never renewed.

The spirit of prophecy was enjoyed by the Jewish nation after the building of the second temple, for Haggai, Zechariah, and Malachi lived subsequently to this period; but their death, which happened in one year, put a stop to the prophetic spirit, and it was only revived by John Baptist, the forerunner of Christ.

Besides these, there were several holy utensils essentially necessary to the celebration of divine worship, *viz.*, the altar of incense, the table of shew-bread, the altar for burnt-offerings, the laver, and the golden candlestick; which had all a typical signification.

The altar of incense was placed in the middle of the sanctuary, and was sprinkled once a year with the blood of the sacrifices. The incense was typical of prayer, and the ceremony of sprinkling reminds us, that the prayers of the devout are of no value, except from the purification of Christ's blood. The twelve loaves referred to the twelve tribes, and were renewed every Sabbath-day. The golden candlestick was a type of the word of God, or preaching, as the incense was of prayer. The laver and altar were emblematical of the water and blood issuing from the side of Christ upon the cross, and point out our sanctification and justification.

Before I close this brief notice of the most remarkable things which this temple contained, I must not omit to mention the lofty porch, placed nearly in the centre of the mass of buildings. At the entrance of this porch were two pillars of hollow brass, which had been cast in the clayey ground between Succoth and Zeredathah, by Hiram Abiff, and are said by Josephus to be the most

difficult and curious work assigned to this artificer.[102] They were placed in this situation as emblems of the stability of the Temple in particular, and of God's true worship in general. The right hand pillar was termed JACHIN, which signifies *to establish*, and the left hand one BOAZ, which signifies *strength*. They were twenty-seven feet in height, eighteen feet in circumference, six feet in diameter, and the brass of the outer rim was four inches in thickness.[103] They were richly adorned with chapiters seven and a half feet high, and enchased with lily-work, net-work, and pomegranates, emblematical of peace, unity, and plenty; and surmounted by two spherical balls, which represented the two globes of the earth and heavens, and pointed out *Masonry universal*. They were thus placed by the express direction of King Solomon himself, in reference to the remarkable pillar of a cloud and of fire, which proved a light and guide to the Israelites in their miraculous escape from Egyptian bondage; and, covered with darkness to the Egyptians, proved their destruction in the Red Sea. King Solomon, fearing his subjects might, at some future time, forget the circumstances attending that remarkable deliverance, placed the pillars thus surmounted in this elevated situation, as a public monument, to remind the Jews, when they entered in or left the Temple, of the mercy of God to their nation in that great event.

These two noble pillars were of such vital importance to the support of the temple, that, at its destruction by Nebuchadnezzar, the Lord, standing upon the altar, commanded the destroying angel to strike only the *caphtors*,[104] chapiters, or heads of these pillars, that the

[102] Jos. Ant., l. 8, c. 2.

[103] "These two pillars were cast in one piece of thirty-five cubits in length. This piece of brass, being cut into two equal lengths, formed the two columns, which, consequently, were each of seventeen and a half feet, which is the eighteen mentioned 1 Kings vii., 15, therefore it says in the singular the height of each column; but in Chronicles it is in the plural, *pillars*. The half, then, which is deficient in the account, was a part of the height of the capital, which is termed *a crown*, according to R. David Kimchi; or of the lily work that was at the top of these pillars, called *flower of lily*. Or it may be said, the round number of eighteen is stated instead of seventeen and a half."—(Concil., vol. 2, p. 77.)

[104] Amos ix., 1.

ruin might ensue, not only of the pillars and porch, or the Temple itself, or even all Jerusalem, but also of the whole Jewish nation and polity. Hence, as the erection of these pillars is recorded in Scripture as an eminent proof of the magnitude and splendour of Solomon's empire, as well as of the *wisdom*, *strength*, and *beauty* of the three united grand masters; so was their destruction typical of the ruin of the Jewish state, which received a temporary annihilation of seventy years when this Temple was destroyed, as predicted by Jeremiah and other prophets, for their sin in neglecting to keep holy the Sabbatical year, according to the commandment of the Lord.

The priests in this Temple performed every holy office of their religion with feet uncovered. "It is not, indeed, anywhere commanded that the priests should officiate barefooted; but among the garments assigned for the priests,[105] shoes not being named, they were supposed, therefore, to be forbid; and the text[106] saying, 'these are the garments which they shall make;' this, they say, excludes all that are not there named. And Moses being commanded at the Burning Bush to put off his shoes, for that the ground on which he stood was holy, because of the extraordinary presence of God then in that place, this they may make a further argument for it. For, say they, the Temple was all holy for the same reason; that is, because of the extraordinary presence of God there residing in the Shekinah over the mercy-seat. And for these reasons it was most strictly exacted, that the priests should be always barefooted in the Temple; although their going there with their bare feet upon the marble pavement was very pernicious to the health of many of them."

On entering into a place dedicated to the worship of God, Christians, as a token of reverence, uncover their heads: but the Jews and eastern nations did more than this: they uncovered their feet, that no dust or pollution might profane the holy ground. Hence pulling off a shoe amongst the ancients indicated reverence for the presence of God. This custom was also expressive of the cement of a bargain or contract amongst the eastern nations; the party conveying away a right or privilege, took off a

[105] Exod. xxviii. [106] Ibid. xxviii., 4.

shoe and gave it to his fellow, as a pledge of his fidelity. Amongst the Jews it was a token of renunciation.[107] Thus the kinsman of Ruth renounced his claim upon her in favour of Boaz. She loosed his shoe from his foot, to show that she was released from all engagements by which the laws of her country had bound her to the claims of her nearest relation.[108]

[107] Prid. Con., vol. 1, p. 1, b. 3. The token of renunciation among the more modern Jews, according to Solomon Jarchi, was a handkerchief. Amongst other ancient nations it was the girdle of the loins, which, being used to support keys, purses, &c., became an acknowledged symbol of property. "In western Asia, slippers left at the door of an apartment, denote that the master or mistress is engaged—that other persons are in possession of their attention—and later comers do not then think fit to intrude, unless specially invited. Even a husband does not venture to enter his wife's apartments while he sees the slippers of visitors at her door. These may serve as specimens of numerous instances which might be cited, in which the shoe is a symbol of possession, or of delegation, or transfer, which are the ideas which we believe to be conveyed by the Hebrew use of the shoe."—(Pict. Bib., vol. 1.)

[108] 'The use of the shoe in this transaction is sufficiently intelligible; the taking off the shoe denoting the relinquishment of the right and the dissolution of the obligation in the one instance, and its transfer in the other. The shoe is regarded as constituting possession; nor is this idea unknown to ourselves, it being expressed in the homely proverbial expression by which one man is said *to stand in the shoes* of another. There are, therefore, two ways of considering this act; one as dissolving a right, the other as giving that right to another. In the former respect, the practice of the modern Jews in dissolving the claim, may be taken as a fair illustration of the ancient practice. When the form of dissolving the mutual claim in question is to be gone through, three Rabbies, with two witnesses, proceed, after morning prayers at the synagogue, to a place fixed the previous evening, attended by others of the congregation as auditors and spectators. The parties are then called forward, and declare that they come to be released from each other. The chief Rabbi then interrogates the man, and, finding him determined not to marry the widow, orders him to put on a shoe of black list, which is exclusively used for this purpose. The woman then says, 'My husband's brother refuseth to raise up his brother's name in Israel; he will not perform the duty of my husband's brother.' Then the brother says, 'I like not to take her.' The woman then unties the shoe, takes it off, and throws it on the ground. This she does with the right hand. 'But,' says old Purchas, 'if she want a right hand, it putteth the Rabbines out of their wits to scan whether with her teeth or how else it may be done.' Having thrown down the shoe, she spits on the ground before him, saying, 'So shall it be done unto the man that will not build up his brother's house: and his name shall be called in Israel, The house of him that hath his shoe loosed.' The persons present then exclaim three times, 'His shoe is loosed.' The chief Rabbi then declares the woman at liberty

In this glorious undertaking nothing was omitted which art and genius, aided by wealth and industry, could supply. The twisted and highly carved work of the Parian marble columns, the platings of embossed gold, blazing with diamonds and other precious stones; the gorgeous and magnificent sculptures, all contributed in rich union to display the *wisdom of Solomon* in his appropriation of this grand masonic pile to the sacred purpose of God's worship; *the strength of King Hiram*, for his abundant supplies of materials and men, and *the beauty* of the ingenious *Hiram Abiff*, who, with a capacity more than mortal, exercised his shining abilities to their utmost stretch in devising and executing such a perfect model of art.

Before the consecration of the Temple, it was inspected by the King of Tyre, who was a complete master of the science of *Operative Masonry*, and after fully viewing all its parts, he pronounced it to be the highest effort of human genius; and bestowed a high panegyric upon Solomon Jedidiah, the beloved of God; in which he renounced his claim to pre-eminence in this noble science, which, before this period, had gained him the undisputed title of *Grand Master of* ALL *Masons.*

On the full completion of the Temple, the twelve tribes of Israel were summoned by their leaders to attend its solemn dedication to the exclusive purpose of divine worship. The countless multitudes of this people assembled at Jerusalem in the month Tisri. Solomon had provided, for this august occasion, oxen and sheep without number, for the purposes of sacrifice, and provision for his numerous subjects. The ceremonies commenced with sacrifice; and the priests bare the ark of the covenant into the holy of holies, and placed it under the wings of the cherubims, amidst the united anthems of the whole congregation, accompanied by cymbals, and harps, and psalteries, and trumpets, who chaunted forth the praises of God, saying, "Thou art holy and good, O Lord, for thy mercy endureth for ever!" When the ark was thus placed in the situation whence it was never removed until destroyed by Nebuchadnezzar along with

to marry any other, and gives her a certificate to that effect. See 'Allen's Modern Judaism;' 'Hyam Isaac's Ceremonies;' and 'Purchas his Pilgrimage.'"—(Pict. Bib., vol 1.)

the city and Temple, the Lord visibly took possession of his house in a palpable cloud of glory, which, at length subsiding, remained stationary over the mercy-seat. This was considered by the Jews so invincible a protection, that they believed the Temple impregnable to all the efforts of human art or strength, so long as the Shekinah remained in this situation.[109]

Solomon then ascended a brazen scaffold, which had been erected for the purpose in the midst of the court, and kneeling down in the sight of all the people, he spread his hands towards heaven, and made a solemn invocation to God; praying, that he would sanctify the Temple, and bless his people by pardoning their involuntary transgressions.

"O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant and showest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David, my father, that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David, my father, that which thou hast promised him, saying, there shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God, in very deed, dwell with men on earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day

[109] It was universally believed that when a city was about to be taken by an enemy, it was forsaken by the gods; and this was the creed, not only of idolatrous nations, but also of the Jews; for some authors are of opinion, that before the Temple at Jerusalem was destroyed by Nebuchadnezzar, the Shekinah was withdrawn. Herodotus *(Clio)* tells us that when Ephesus was besieged by Crœsus, the inhabitants made a solemn dedication of their city to Minerva, *connecting their walls to the temple of the goddess* (a distance of nearly an English mile) *with a rope!*

and night, upon the place whereof thou hast said, that thou wouldst PUT THY NAME THERE; to hearken unto the prayer which thy servant prayeth towards this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness."

This solemn invocation being ended, the holy fire came down from heaven and consumed the burnt-offering, and the Temple was filled with the glory of the Lord; thus fulfilling the prophecy of Noah: "God shall dwell in the tents of Shem."[110]

The assembled multitude were so exceedingly alarmed at this unexpected and miraculous occurrence, that, overcome by the united feelings of awe and veneration, they simultaneously fell prostrate, with their faces to the earth, exclaiming, "Praised be God, for he is good, for his mercy endureth for ever!"

The Lord vouchsafed to answer the prayer of Solomon, and said:

"I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that *my name may be there* for ever: and mine eyes and mine heart shall be there perpetually. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments, then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away and forsake my statutes, and my commandments which I have set before you, and shall go and serve other gods and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for

[110] Gen. ix., 27.

MY NAME will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt; and laid hold on other gods, and worshipped them and served them; therefore hath he brought all this evil upon them."[111]

The feast of dedication continued twice seven days, and was terminated by the sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep; and the happy subjects of King Solomon retired to their respective homes, impressed with the goodness of God to the Jewish nation, and astonished at the unrivalled magnificence of their monarch, who surpassed all the kings of the earth for wisdom and glory.

"The fame of this grand edifice soon prompted the inquisitive of all nations to travel, and spend some time at Jerusalem, and survey its excellencies, as far as was allowed to the Gentiles; and they soon found that the joint skill of all the world came infinitely short of the Israelites, in the *wisdom*, *strength*, and *beauty* of their architecture; when the wise King Solomon was grand master of all Masons at Jerusalem, when the learned King Hiram was grand master at Tyre, and the inspired

[111] 2 Chron. vi. and vii. It may be remarked, that the phrase used in the above passage, respecting the place which God should choose as a sanctuary for His Sacred Name, referred to Deut. xii., 5, and signified "the place where the Lord should manifest his invisible presence in the cloud of glory over the ark. This was at various places before the foundation of the Temple, but principally at Mizpeh and Shiloh. The ultimate reference is, doubtless, to Jerusalem, where, when the Temple was built, God said to Solomon, 'I have chosen this place to myself for a house of sacrifice.' It is observable that the name of no place is ever mentioned in the law; and for this Maimonides and other Jews assign several reasons, which seem good in themselves, but whether they are the true ones it is impossible to say. 1. Lest, if it were known, the Gentiles should seize upon it, and make war for the sake of it, when they understood its importance to the Hebrews. 2. Lest those in whose hands it was at the time the precept was delivered, should, from ill-will, do their best to lay it waste and destroy it. 3. But, principally, lest every tribe should so earnestly desire to have the place within his own lot, as to produce strife and contention."

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DISCOURSES,

DELIVERED ON PUBLIC OCCASIONS,

ILLUSTRATING THE PRINCIPLES, DISPLAYING THE TENDENCY, AND VINDICATING THE DESIGN,

OF

FREEMASONRY.

BY THADDEUS MASON HARRIS,

PAST GRAND CHAPLAIN TO THE GRAND LODGE, AND CHAPLAIN TO THE GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS.

NEW YORK:

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1855.

"Hæc est vera et indirupta FRATERNITAS, quæ animorum perfectione ac virtute concrescit; cujus semel initum fœdus, nec desiderierum varietas, nec contentiosa dirumpet contrarietas voluntatum quæ fratrem veneratur devotum, corripit dissolutum, præsentem obsequitur, absentem non rodit, sanum applaudit, infirmum non deserit, divitem gaudet, pauperum adjuvat."—RABANUS, *super Matth. cap. ult.*

PREFACE.

Several of these discourses have been delivered before the Grand Lodge of Massachusetts, in the discharge of my office of Grand Chaplain. Some of them have been already published, in a pamphlet form, at the request and for the accommodation of the particular Lodges at whose consecration they were delivered: but, as their circulation was limited, many of the Brethren who were desirous of perusing them had not an opportunity. To satisfy the repeated application of such, and to extend to the public in general some correct ideas of the sacred character and genuine principles of Freemasonry, I have been induced to consent to the republication of those discourses in which I endeavored to obviate the misrepresentations, confute the aspersions, and allay the prejudices which have been so industriously circulated to destroy the credit of the Institution.

Some discourses are now added which I declined publishing at the time of their delivery; and others are prepared for this volume to give it a suitable variety and a respectable size.

The critic will doubtless find these compositions unequal and defective. For this some apology must be made. They were written upon emergencies, upon very short notice, and when there was no leisure to spare

from the pressing avocations, the laborious duties, and the anxious cares, in which their author was involved.

"Hæc scripsi, non otii abundantia, sed amoris."

However they may be received by the Public, this I would have remembered, that I have endeavored in them to give a faithful delineation of the spirit and principles of Freemasonry; "I speak that I do know, and testify that I have seen;" and these pages contain the open and undisguised sentiments of my heart.

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EXPLANATION

OF THE

FRONTISPIECE.

THE oval in the centre is an engraving from an ancient painting in the Herculaneum.

The figures at the sides and bottom are explained in the Dissertation at the end of this volume, which was written to vindicate to some of the Author's learned friends the explication he ventured to give of that passage in the book of Revelations which is the subject of the Fifth Discourse.

DISCOURSE I.

"A friend loveth at all times; and a brother is born for adversity."—PROV. xvii., 17.

WHO does not know and feel that man is ordained to converse with his brethren; to impart to them what he is and has; to interchange his reflections and sentiments with theirs? Who has not tasted the pleasures of social life, or been charmed with the more intimate union of friendship? Therefore, who does not find in himself sufficient impulse to the use of the one, and the enjoyment of the other?

But whether this tendency to society procure us all the good it might; whether there be not some forms in which a wise and benevolent man may derive, from his companionable propensities and affectionate dispositions, greater utility and more noble pleasures than in their common application, is a subject worthy of investigation.

Man is fond of social life. But if the fondness be without limitation, it is extravagant; if it be not regulated, it is unreasonable. When the affections are diffused indiscriminately they become languid: when confined to an individual object, they are straitened and contracted. Like the rays of light, if widely diverged, they are scattered and lost; if concentrated in a very small focus, they are intense: their real use is in a due medium, where they are collected so as to warm, to vivify, and to cheer; not to burn, effervesce, and consume.

"A friend," says Solomon, "loveth at all times." But how rare is such a friend! When found, tried, and proved, how valuable! Well might an ancient wise man advise "not to change a friend for any good, by no means;

[1] Delivered at Bridgewater, November 3, 1797, at the consecration of Fellowship Lodge.

neither a faithful brother for the gold of Ophir."[2] "A brother is born for adversity:" but how seldom does he inherit a disposition for his duties![3] So that the wise man elsewhere advises "go not into thy brother's house in the day of thy calamity,"[4] adding, that there is greater reason to expect assistance from strangers, than benefit from relatives.

Friendship wants not panegyrists. Philosophers, historians, orators, and poets have made it their favorite theme, and dwelt upon its praises with enrapturing eloquence. There have been found some, in all ages, to decorate its shrine with the choicest flowers of fancy, and the most exquisite ornaments of art. And yet, in all ages and at all times, lamentations have been made at the selfishness, the insincerity, or the perfidy of professed friends. Few, who have tried it, have found it capable of affording those high satisfactions which are attributed to it. Most have suffered from the eventual worthlessness of the bosom partner; or from his mean and interested views, had the fund of sensibility and confidence with which they commenced the attachment fairly exhausted. Their bleeding affections and injured peace have given them too much cause to repent the trust they reposed with such fond and implicit affiance. How many, too, under the specious semblance of friendship, "full of fair seeming," have been betrayed by their fond credulity, or precipitated by their unsuspecting heedlessness, into extravagant attachments and pernicious intimacies! And ah! how many have been deceived and undone by unprincipled companions, whom they had cherished as virtuous friends!

[2] Ecclesiasticus vii., 18.

[3] "Frater ne deserere fratrem, fratrum quoque rara gratia est."

By comparing the ancient versions, there is reason to suppose that the same person is intended in both clauses of the sentence, and that the real construction of the verse is, "the friend who loveth at all times, is born (that is, becomes, or proves,) a brother in adversity." This reading is supported by Eben, Ezra, Munster, Vatablus, and Patrick. In like manner it has been observed, that, "though a Brother is not always a Friend, yet a Friend is always a Brother."

The writer, in choosing the text, had reference also to the Chaldee paraphrase, which is followed by the Targum and the Talmud Babylonicum, and adopted by the learned Schultens. "In omni tempore amat Socius verus; et ille Frater est ad angustiam natus."

[4] Prov. xxvii., 10.

The fact is, Friendship, as it is known and cultivated in the world, seldom arises from a cool, discriminating choice, founded on worth, and sanctioned by virtue. Men revolt from such formal contracts, where the affections must wait for the slow approbation of the judgment; and the heart restrain its impulses, or delay its regards, till reason has been consulted, and had opportunity to decide upon the propriety of their indulgence. Hence, the connection of which we are speaking most commonly originates from casual acquaintance, the consequence of a similarity of sentiments, situations, or pursuits; rendered more and more agreeable and intimate, as it is found conducive to mutual convenience, pleasure, or advantage. Sometimes it is little else than the reciprocal negociations of interest, or mercenary exchange of services, which the selfish employ to promote their advantage, The intercourse ceases with the motive that gave it birth: as partnerships in trade are dissolved when the special object of the firm has been effected, or has failed.

There are friends enough to be faithful, and brethren enough to love in the season of prosperity; to participate our abundance, to feast on our plenty, and to rejoice in our delights. But it is the most deplorable fate of adversity, that, when we are in the greatest need of friends, it often puts them farthest from us.[5] "Some men," says the wise son of Sirach, "are friends for their own occasion, and will not abide in the day of trouble: and there is a friend, who being turned to enmity and reproach, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of affliction. In thy prosperity he will be as thyself, and will be bold over thy servants; but if thou be brought low, he will be against thee and hide himself from thy face. A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity: in the prosperity of a man, enemies will be grieved; but in his adversity, even a friend will depart."[6]

[5] Ut—comes radios per solis euntibus umbra,
Cum latet hic pressus nubibus, illa fugit;
Mobile sic sequitur Fortunæ lumina vulgus,
Quæ simul inductâ nocte teguntur, abit.—Ovid, *Trist.* I.

[6] Ecclus. vii., 5–12., and xii., 8, 9. "In malis amicus deserit amicum."—Plaut.

In short, friendship is so commonly founded on self-interest, and in its utmost purity is so much like self-love; it is subject to so many interruptions; so uncertain and short-lived; and withal is so partial and limited an exercise of the social affections and benevolent dispositions of our nature; that we must abate much from the high praises with which it comes recommended to us, and expect to find it defective as a pure virtue. Hence, perhaps, the total silence of the Gospel upon this subject. For it has been remarked that "it is neither enjoined nor recommended in any one sentence in the whole New Testament." Christianity, to be sure, makes it not a duty; does not expressly inculcate it; prescribing, indeed, to its followers, benevolence towards all, and universal kindness and brotherly love, but not discriminate friendship, which, strictly speaking, cannot be a permanent obligation for all. It is not to be enjoined, like justice and general kindness. Its rise and progress must frequently depend on circumstances and events that we are not always able to influence or command. That could not properly be made the object of a divine requisition, which is purely a matter of free choice, and so delicate in its nature as to render the meeting of those who are qualified for it altogether uncertain. So that even very intelligent and worthy men, of a sweet and amicable disposition, may, and often must forego the attachments of this peculiar and appropriated alliance, in their strictest intimacy and warmest cordiality; not from any fault of theirs, but from not finding easily in others that perfect similarity of disposition and coincidence of sentiment and regard on which friendship is founded. And, indeed, "to lavish on one object that kindness and affection which ought to be diffused among the whole human race, might well be deemed a monopoly incompatible with that free and general commerce of good offices, which the Gospel certainly meant to extend to every quarter of the globe."[7]

On the other hand, though it be our incumbent duty to love all and to do good to all, even this is to be but

[7] Bp. Porteus, in a sermon on John xiii., 23, has attempted to prove, and he does it in a most pleasing and ingenious manner, that, although friendship is not expressly enjoined in the Gospel, yet it is implicated in many of its precepts, and recommended in the example of the Saviour.

as we have opportunity; and it is still to be understood that some have a more special claim upon our esteem, and a more immediate need of our assistance. Widely as we extend the circle of our benevolent regards, universal and disinterested as our good will may be, yet it is certain we can neither know the need, nor administer to the comfort, of every individual. Ignorance of the former, and inability to the latter, restrain even our attempts. The very circumstances of the case require a more special appropriation: while our reason, our instincts, and natural propensities, lead us to make choice of some on whom to gratify our kind inclinations and benevolent acts, where they may be indulged and applied with dearer interest and happier effect. And this may be done in entire consistency with that universal law of love which the Gospel enjoins.

It remains, then, that we inquire for some medium, where our affections may be exercised without being partial and without being indiscriminate. And how shall we attain this desirable mean between the diffusedness of general regard and the contractedness of individual attachment, but in a selection of those among our acquaintance who possess congenial hearts, mutual good dispositions and propensities, and reciprocal esteem and love? Who are inspired with like ardor in the pursuit of wisdom, like zeal in the cause of virtue? Of whom to form an association which shall partake of the liberal spirit of Philanthropy and the intimate union of Friendship; combining the benevolence of the one with the tenderness of the other. And what society answers so exactly to this description, and unites so many of these purposes and advantages, as that of Freemasons?—Founded on a liberal and extensive plan, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven. It invites to its lodges the sons of virtue, of love, and of peace; that it might connect them by vows of eternal amity in a most sacred, intimate, and endeared alliance, and unite and invigorate their best endeavors for mutual and general advantage. Blending their resources in a common stock, and forming a community of interests, it makes the prosperity of each individual the object of the whole, the prosperity of the whole the object of each

individual. How nearly does this approach the state of the primitive Christians, who were "of one heart and one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things common!" Were such the unanimity, love, equality, generosity, and disinterestedness, of professing Christians now, Freemasonry would be less necessary among them.

Moreover, in the association we are describing, is also realized that constancy of affection which friendship boastingly promises, but frequently fails to retain; and that tender sympathy which fraternal love ought ever to express. There is to be found "the friend that loveth at all times, and the brother that is born for adversity." And such are the mutual relations and connections which compose the sodality,[8] that "if one member suffer, all the members suffer with it, and if one member rejoice, all the members rejoice with it."

The Order, though composed of persons from various countries, separated by all the natural barriers which prevent men from running into coherent masses, yet seems to be one body actuated by one soul. Thousands and thousands have one heart, one hand; the heart of benevolence, the hand of charity.

Sweet are its uses in adversity! Then, when the offices of general philanthropy would not reach us; or our share in its benignities be inadequate to our need: when Friendship grows cold, and its most zealous professor forsakes us; Masonry triumphs in the exercise of its lovely charities. The noblest sphere of its operation is in redressing the calamities of neglected, injured merit; investigating the wants and supplying the need of indigence, relieving pain, pitying and softening infirmity; admiring and fostering virtue. Yes, the true Mason (and all who are not so should not be numbered among us), the true Mason looks as much to the welfare of his colleague as to his own; feels more satisfaction when he can give him assistance, when he can benefit him or suffer for him, than when he receives help or favors from him; and is most forward to relieve him when his occasion is most urgent and his ability to

[8] "Fraternum vere dulce sodalitium!"—CATUL.

requite the favor appears the least. He is emphatically the "brother born for adversity." If his means of assistance are small, and his powers of relief limited, he will at least discover those soft and gentle attentions, and that tender and heart-felt compassion, which soothe the distress he cannot remove, and bathe with tears the wound he cannot heal. He remains true and faithful to his brother when he can procure him no more profit and afford him no more help, and has no tribute to make him but sighs of sympathy and tears of pity. He forsakes not his bed of languishment. He stays to support his drooping head, to catch his expiring breath, and to close his eyes with the last offices of fraternal affection. Nor does his love cease to act in his brother's behalf because his spirit is departed, and his person is no more an object of necessity. It is stronger than death. It is the inheritance of his family. It sympathizes in the sorrows of his bereaved relations, inquires out their necessities, and strives to be all that, to them, which he was in kindness and in care.

Such are the offices of Freemasonry in adversity. Such its affection and its sympathy. What sweet cordials may thus be infused even into the bitterest sorrows of life! What cheering light spread over the darknesses that surround it! With what vigor and courage will it inspire the weary and heavy-laden heart! With what a lenient hand will it bind up its wounds; with what animating encouragements awaken its hopes! To this kind end, what attention, what assiduity, what complacency, what indulgence, what sacrifice, is too inconsiderable or too great! And what repays and rejoices more than when we see the suffering brother suffer less, suffer more composedly, or suffer no more; when we can see him restored, strengthened, cheered, and satisfied; again in possession of the comforts of life.

This, I am bold to say, is the genuine spirit of our institution. These are its appropriate services; its peculiar duties. In this philanthropic affection, and in these benevolent and gentle cares, does it endeavor, by the inculcation of forceful precept and the exhibition of affecting example, to instruct and exercise its attentive and faithful disciples: exciting the generous disposition of love; adding to brotherly kindness, charity; confirming

the habits of disinterested beneficence; and prompting "the capacious wish that pants for universal good."

Not that I would, by any means, be understood to intimate that those who are not of the sodality may not be as conspicuous in all these amiable regards as those that are: but only that our institution adds to the law of our natures and the requisitions of our most excellent religion, another and prevailing inducement to their observance. So that to say "an uncharitable or unkind Freemason" implies a gross contradiction: and if such an one there be, he has done violence to his profession, and is an odious excrescence on our society.

Here indulge me the freedom of one remark. Inasmuch as Masonry is professed in those nations which have not yet been converted to the Christian faith, and as it enkindles benevolence and excites virtue so accordant with the genius of the Gospel, it may eventually have no inconsiderable tendency towards introducing and propagating among them that most glorious system of revealed truth; at least by humanizing the disposition, softening the manners, and removing the prejudices, may prepare the way for that most desirable event.[9] I hazard this observation, with more confidence from knowing that the sublime grades, to which all the initiated with so much eagerness aspire, do in fact imply the knowledge and cannot be attained but through the acknowledgment of Christianity.[10]

Finally; with consistent views of our Society even the prejudiced will forego their dislike. They must acknowledge that the blunders of its ignorant or the vices of its degenerate members do not indicate defect nor prove baseness in the institution itself. As we do not know the heart, we may be deceived, and unhappily adopt the unworthy. As we cannot alter the nature nor control the passions of men, there may be some among us whom our persuasions have been ineffectual to meliorate or our injunctions to reform; who "remember not the brotherly covenant,"[11] or disregard its bonds. We

[9] So St. John the Baptist, the first Christian Mason, was commissioned to prepare the way of the Lord; to smooth the way and remove the obstructions to the introduction of his truth.

[10] Particularly the "Companions of the Holy Sepulchre" and the "Knights of St. John of Jerusalem."

[11] Amos i., 9.

lament these unfortunate circumstances. We pity our weak, and reprobate our corrupt brethren. We are sorry, too, that the world is so disposed to treat us contemptuously on their account. Still we comfort ourselves with the hope that the candid will see where the error lies, and not withhold honor from those to whom it is due: while we are assured that every friend of enlightened reason and rectified humanity will approve and patronize our social plan. Herein we this day indulge a livelier joy, and felicitate the members of the newly erected lodge on the happy occasion.

Right Worshipful MASTER, *Worshipful* WARDENS, *Respected* OFFICERS, *and Beloved* BRETHREN *of Fellowship Lodge,*

Your joy is the joy of us all. Pure be the pleasures of your union, increasing the prosperity of your lodge! Ever may you exhibit for each other, and for every member of the masonic family, that constancy of affection which signalizes the friend who loveth at all times, and that tenderness of sympathy which designates the brother who is born for adversity. In all that is affectionate and all that is noble may you excel! And let your conspicuous virtues diffuse beauty and lustre over your own characters and that of the Society to which you belong!

The appearance of two Grand Lodges on this occasion is a happy exemplification of masonic union and harmony, and an additional source of pleasure to us all.[12] Let me be honored as the organ of fraternal congratulation on the pleasing circumstance.

The very large collection of respectable brethren gives a dignified aspect to the day. I salute them all with fraternal affection.[13] May the honour our institution derives from their patronage, and our festival from their presence, be repaid in all those acts and expressions of

[12] The Grand Lodge of Massachusetts, under M. W. PAUL REVERE, Esq., Grand Master, was joined by the M. W. JABEZ BOWEN, Esq., Chancellor of the College, and late Governor of the State of Rhode Island, at the head, with several members, of the Grand Lodge of that State.

[13] "Quos ego dilexi fraterno more sodales."

respect with which we delight to venerate the worthy, the wise, the eminent, and the good!

May we all love fervently as Christians and as Brethren, walk as children of the light, keep the unity of the spirit in the bonds of peace, and by active, graceful, and exemplary virtue be trained up for, and hereafter admitted to, the Society of the Perfect in the Temple not made with hands eternal in the heavens!

DISCOURSE II.[1]

"Jam orator aderat—veniamque rogavit,
Paciferæque manu Ramum pretendit Olivæ."
VIRGIL, *Æn.*

"Glory to God in the highest, and on earth peace and good will towards men."—LUKE ii., 14.

THE angelic hosts, bringing "good tidings of great joy which shall be to all people," descended to earth from their spheres of celestial glory to announce the arrival of the long expected Messiah; "the desire of all nations." They came as the retinue of the Heavenly Prince, to honor his mission, and congratulate mankind on his advent. Transported with the happy prospects which were now opening to the view of the world, they pronounced "peace on earth and good will towards men" to be the design and legitimate fruits of this new dispensation. The words of our text form the choral song with which they celebrated an event so glorious to God, so auspicious to man; express the matter, as well as ground and reason of their acclamations of joy; and supply a fit topic of discourse before an institution which breathes the same sentiment, and co-operates with the same plans of benevolence and peace. In commenting upon them, we shall consider how they are indicative of the design and effect of the Christian religion; and then apply them to the purposes of the present assembling, by shewing how expressive they are of the pacific and benevolent disposition of Freemasonry.

[1] Delivered at Oxford, September 13, 1798, at the consecration of the Olive Branch Lodge.

Let us, first, examine the peaceful genius and tendency of the Christian religion.

The many prophecies, in the Old Testament, which relate to the Messiah, and intimate the design and foretel the effect of his mission, uniformly speak of him as coming to restore peace on earth, and to promote the best temporal and spiritual interests of mankind. They give him the title of "the Prince of peace."[2] They declare, that "of the increase of his government and peace there shall be no end."[3] They describe the genius and auspicious influence of that dominion which he will exercise (after the oriental manner), by a beautiful assemblage of exquisite and expressive imagery; comparing its effects in reconciling the most hostile, and reforming and taming the most savage dispositions, to a softening of brutal natures; to "the wolf and the leopard, no longer fierce, lying down with the lamb and the kid; the calf and the young lion led in the same peaceful band, and that by a little child; the heifer and the she bear feeding together, and lodging their young, of whom they used to be so jealous, in the same place; and all the serpent kind becoming so harmless that the sucking child may safely put his hand on the basilisk's den, and play on the hole of the aspic."[4] Finally, it was promised that the Messiah should come to publish peace,[5] and to establish with mankind "the covenant of peace."[6]

Concurring with these predictions, his religion is styled, in the New Testament, "the Gospel of peace."[7] He, indeed, came and "spake peace to the people." He consoled his disciples by assuring them that in him they should have peace.[8] And he left them a legacy in the same strain.[9]

So remarkable a frequency and agreement, in the use and application of this word and sentiment, naturally excites our curiosity to know in what sense he brought

[2] Isaiah ix., 6.
[3] Ibid. ix., 7.
[4] Ibid. xi. 6–9. "The Greek and Latin Poets have painted their Golden Age in very beautiful colors, but the exquisite imagery of Isaiah stands unequalled and inimitable."—SMITH's *Summary View of the Prophets.*
[5] Ibid. lii., 7. Nahum i., 15.
[6] Ibid. liv., 10. Ezek. xxxiv., 10.
[7] Rom. x., 15.
[8] John xvi., 33.
[9] Ibid. xiv., 27.

peace on earth, and produced good will among men.[10] This is the subject of our present inquiry.

1. The words of our text may be considered as a proclamation of spiritual peace.

Christ, who came to restore the human race, alienated from God by wicked works, made our peace with the justly offended Deity and thus procured us that peace of mind which the world could not give, nor we otherwise obtain.

"He is our peace," saith the Apostle, "that he might reconcile us to God."[11] "He came and preached peace to you (the Gentiles) that were afar off, and to them (the Jews) which were nigh."[12] "Being justified by faith, we have peace with God through our Lord Jesus Christ."[13] These expressions, and the many others of the like import in the Christian Scriptures, shew us that the primary sense in which this peace is procured, is that of a spiritual nature. But,

2. Our text may be considered as announcing peace on earth in a temporal sense.

The life, the character, the instructions of Jesus, all exhibited and recommended benevolence and peace. And his religion is eminently calculated to promote "peace on earth and good will towards men," not only by restraining or destroying every passion which is unfriendly to human happiness, but by exciting every virtue, and cherishing every disposition conducive to the mutual interests, and conciliatory of the mutual regards of mankind.

One great object of Christianity is to open the heart, improve the social affections, and render man benevolently disposed towards all his fellow beings; to promote the most friendly intercourse and kind offices; to establish human society in peace and good order; and to contribute to the security, comfort, and true enjoyment of this life, as well as to lead men to eternal happiness and glory beyond the grave. The system itself is universal benevolence and philanthropy. Its pacific nature and amicable tendency will clearly appear, if we examine its general structure, or consider the spirit of its laws. It

[10] Bishop Porteus.
[11] Ephes. ii., 16.
[12] Ibid. ii, 17.
[13] Rom. v., 1.

recommends an affectionate temper and demeanor, represses illwill and injuries of every kind and degree, and forbids every act by which the peace or enjoyment of our neighbor may be interrupted. "Follow peace with all men;"[14] "if it be possible, as much as lieth in you live peaceably with all men;"[15] "have peace one with another;[16] study the things which make for peace;"[17] are familiar and frequent injunctions, are lessons which perpetually recur in the writings of the New Testament.

By enjoining it upon us to do unto others as we would they should do unto us, it regulates the practice of all the known social duties; prescribes the proportion and ascertains the measure of justice, mercy, or benevolence which we ought to mete out to others upon all occasions, and makes even the principle of self-love the most effectual means of pointing out and prompting us to acts of honesty, humanity, and justice. By bidding us love our enemies, bless those who curse us, do good to those who despitefully use us, and pray for those who persecute us, it restrains the resentful passions, prevents retaliation and revenge, and leads to reconciliation and peace.

So that in this religion there is nothing hostile to the peace of society, or the happiness of mankind: but, on the contrary, all its influence is on the side of human felicity. And it is certain, that, the more Chtisrianity is known and followed, the more will men become improved, and the fewer will be their contentions, corruptions and crimes: the more mild will be their governments, the more equitable their laws, and the more secure and lasting their national prosperity.

In every country over which Christianity has spread its peaceful and conciliating influence, it has meliorated the whole constitution of society; rectified its general codes and institutions; mixed with the civil arrangements and social habits of life; and displayed its effects in common transactions and private intercourse, in every scene of public engagement or domestic enjoyment. "It has softened the tyranny of kings and the rigor of the laws; and restrained the pride of ambition. the horrors of war, and the insolence of conquest."[18] Thus has it been the

[14] Heb. xii., 14. [15] Rom. xii., 18. [16] Mark ix. 50.
[17] Rom. xiv., 19. [18] Porteus.

cause of genuine and efficient benefit to mankind. And we may confidently assert, that, were the Gospel universally received, rightly understood, and conscientiously practised, under its mild dominion, there would be no wars nor fightings; no tyranny, civil or religious; no injustice, envy, nor malice; no public or private wrongs: but peace and love, freedom and benevolence, would bless the whole world. What a change would take place in the condition of mankind, were Christianity to obtain such an extensive influence, such a glorious triumph! How prosperous and happy would all nations be in "the abundance of peace!"

Such is the peaceful genius and tendency of the Christian dispensation!

I will now close my discourse by observing that the language of our text is also the expression of FREEMASONRY.

This institution inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the supreme Being, the grand architect of Nature, is the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

It interests us, also, in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.

All its plans are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to intwine the cardinal virtues and the Christian graces in the web of the affections and the drapery of the conduct. In its bosom flows cheerily the milk of human kindness; and its heart expands with love and good will It wears "the ornament of a meek and quiet spirit." In one hand it holds out *the olive branch* of peace; and in the other the liberal donation of charity.

While Masonry thus aids the cause of virtue by giving additional weight to moral obligations, it promotes public

happiness, by enjoining a ready submission to the wholesome laws and regulations of civil society.

In all countries and in all ages, "*the true and accepted*" have been found to conduct as peaceable citizens, and acknowledged to be the firm and decided supporters of good order, government, and religion. How much, then, are we surprised to find opposers to an association whose whole law is peace, and whose whole disposition is love; which is known to discourage by an express prohibition the introduction and discussion of political or religious topics in its assemblies; and which forbids in the most positive and solemn manner all plots, conspiracies, and rebellions. But, notwithstanding the ignorant mistake and the prejudiced censure the society, we are persuaded that its *real* character is too well known, and its credit too well supported, to be injured by their misrepresentations, or destroyed by their invectives. When they charge us with demoralising principles, we will tell them that some of the most orthodox and respectable *Clergymen* are of our Order; and when they impute to us disorganising attempts, we will remind them that WASHINGTON is our patron and friend.

"Little should we deserve the name of *the sons of peace*, if we violated our allegiance as subjects; much less should we merit the protection of the legislature, if we gave the slightest encouragement to machinations against the national tranquillity, or the poisonous breath of seditious calumny."[19] To depart from evil and do good; uniformly to follow after the things that make for peace, and things whereby we may edify one another; and to promote, as far as we can, the general welfare of the community to which we belong, and of mankind at large; is at once our characteristic profession, our duty, our interest, and our praise. And while we thus feel and act, and are thus known to the world, we may be perfectly easy about those unfriendly suggestions which have been propagated against the society; which, however, none will believe who read our constitutions, and none will fear who see our conduct.

[19] Dr. Watkins' charge at the expulsion of a Mason in England, who had "persisted in declaiming on state affairs, in a manner which was calculated to excite disaffection to Government." 8vo. Lond. 1796.

Remembering, my beloved brethren, that "Piety towards God, the glorious Master-builder of the universe. and love to mankind, are the two grand immovable pillars which support the fabric of Masonry,"[20] may your hearts every glow with the warmest emotions of piety and the noblest sentiments of benevolence.

I salute the officers and brethren of the lodge this day publicly organised, with fraternal affection. "Peace be unto you, and peace to your helpers."[21] Pleasant be your hours of private intercourse; blest be their tendency and happy their effects.

Under the peaceful shade of your flourishing Olive Branch may you find refreshment. Fair be its promising flowers, and plentiful its rich fruits! And may the salutary oil it distils, heal all the wounds which care, trouble, or calumny may make in your hearts; and, like the precious ointment on the head of Aaron, make your face to shine with gladness, and diffuse far around you the grateful and reviving perfume of honour, praise, and glory!

Peace be within the walls, and prosperity to the interests of every lodge! Peace to the brethren: And may the God of peace himself give us peace always by all means!

AMEN!

[20] Ancient Masonic Constitutions, Chap. 1, § 2.
[21] 1 Chron. xii., 18.

DISCOURSE III.[1]

"Blest are the Sons of Peace,
Whose hearts and hopes are one,
Whose kind designs to love and please
Through all their actions run."

WATTS.

"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."—ROM. xiv., 19.

THE Apostle, perceiving that some dissensions had arisen between the Jewish and Gentile converts with regard to the perpetuity of the Hebrew ritual and the observance of its ceremonies, in this chapter assumes the office of peace-maker. He attempts to allay the uncharitable spirit they discovered, and warmly recommends to the brethren the exercise of mutual forbearance, candor, charity, and love. And to restrain their censoriousness, and show them the impropriety of judging and condemning each other, he reminds them that they must all stand before the judgment-seat of Christ, to whom alone men are accountable for their religious principles and conduct.

The passage chosen for our text is one of his friendly cautions. It calls them away from emulations and strife, and solicits their utmost endeavors in the promotion of mutual peace and edification.

The recommendation is proper, not only for those to whom it was immediately addressed, but for Christians in all ages. Indeed, so long as men will think and act differently, and dislike and displease each other for doing so; so long as jarring interests and discordant passions divide and disturb them;—so long will it be necessary

[1] Delivered at Wrentham, October 10, 1798, at the consecration of Montgomery Lodge of Franklin.

to recall their attention to the duties of love, the advantages of union, and the charms of peace. And such is the humble object of the present discourse. In pursuing it, I shall attempt to explain the duty here recommended, in general terms; and then show how it belongs to us in our individual, social, Christian, and masonic characters.

I. To pursue the things which make for peace and mutual advantage, is, in general terms, to endeavor so to demean ourselves, in the various stations and offices of life, as to promote a friendly understanding and correspondence among those with whom we converse; and to prevent, as much as possible, all mistakes and jealousies, all contentions and strife.

Such are the imperfections of our nature, such the diversities or prejudices of our education, and in such different lights do we see the same thing, that it is not probable we ever should concur exactly in the same opinions. Yet, that we should make allowances for these things, and exercise charity and candor for each other, is but reasonable and just: especially since the things in which we all agree are vastly greater and of higher importance than those in which we differ. Therefore, to censure or condemn others, because they think differently from us in small or indifferent matters, is as unreasonable as to be dissatisfied with them because they have not our features or complexion.

But, to be more particular:

II. In order to promote the amicable and pacific disposition and conduct our text recommends, we ought, as individuals, to make it our habitual endeavor to cultivate and cherish all those mild and friendly dispositions which bring serenity into our own bosoms and diffuse it to all around us; and to suppress and restrict all those inclinations and passions which inflame our sense of injuries, or excite a spirit of resentment, unkindness, or animosity. Every lust, passion, and inordinate affection, tends to create discord and sow dissension. From pride cometh contention; from ambition wars and fightings; and discontent, envy, anger, and malice, are those roots of bitterness which spring up and are fruitful in all the disorders of private, social, and public life.

Whoever is not at peace with his own self, will never be at peace with his fellow-creatures.

If the heart be full of rancor, the conduct will be full of malignity.

But he who is kindly affectioned, who hath the rule over his own spirit, will be under no temptation to disturb the peace of his neighbor. His carriage will be always inoffensive, his manners gentle, and his conduct obliging. And thus will he conciliate universal estimation and love, aid the cause of general harmony and peace, and edify all around him by his good disposition, example, and conduct.

III. In our social character and relations we ought, also, to pursue the plans of peace and mutual edification.

Men are born for society, and designed as helps and comforts to each other. Strifes and debates, resentment and wrath, are discordant with this original destination and intent. They unsocialize man. They are destructive of all union and harmony.

The very nature and situation, the interests and happiness of mankind, show the importance and necessity of pursuing the things which make for peace, and things wherewith one may edify another.

The duty itself implies mutual love and charity. He who observes it will be kind and condescending. His heart will glow with benevolence. His arms will be extended to the large embrace of philanthropy, or the liberal bestowment of generosity. In his intercourse with his fellow-men he will show the most obliging attention to their concerns, and the most active readiness to promote their welfare. He will not needlessly give nor take offence. He will use great compliance in all matters of indifference, and rather suffer inconvenience than excite uneasiness. He is not easily provoked, but suffereth long, and is kind. He expects to meet with little affronts, and to have to deal sometimes with disobliging tempers. But he is not apt quickly and upon every slight occasion to conceive a displeasure, or to take fire at every provocation or neglect. He will pacify the resentful by a soft answer, or disarm them by an obliging courtesy. In short, he is desirous and ready upon all occasions to make up differences, to rectify misunderstandings, to soften prejudices, and to restore harmony and good will between any persons and in any cases which fall within the compass of his knowledge.

Such is the character of him who endeavours as much as lieth in him to live peaceably with all men, and to promote their peace and welfare.

As members of civil society, it becomes us, likewise, to lead quiet and peaceable lives; to promote the public tranquillity and prosperity; to pay a due regard to the laws of our country, to show a high respect to our rulers, and a generous confidence in their wise administration, to avoid a factious and party spirit;[2] and, by proving ourselves at all times the friends of order and of peace, to build up and sustain our national security, liberty, and independence.

IV. Christians, more especially, should follow after the things which make for peace and tend to mutual edification. They owe this to the common cause of the Gospel. They are, by their profession, all "members of one body," called "in one hope," servants of "one Lord," disciples of the same heavenly Teacher, instructed in "one faith," introduced in "one baptism," and consecrated to the "one God and Father of all;" partakers of the same promises, and fellow-heirs to the same glorious inheritance. What bonds of union are these! What considerations can prevail to divide those thus connected together by the most sacred ties! Shall they not always love with "one heart and one soul," and "keep the unity of faith in the bonds of peace!" Convinced of the propriety of such a temper and conduct of love and charity, let us, my fellow-Christians, make it the fixed purpose of our hearts to avoid all strifes and contentions; to sacrifice all little party distinctions for mutual edification, for advancing the common interest; to cultivate and cherish the kind affections; and to do all in our power to promote and preserve concord and unanimity, harmony and peace, that we may "excel to the edifying of the church," and in the "love of the brethren."[3] And

[2] "Donare inimicitias Reipublicæ"—*to sacrifice all private animosities and discords to the public good*, was the advice of the ancient Romans for the security of their civil state.

[3] Pope Alexander, in a letter recommending peace between the kings of France and England, in 1162, has the following excellent remark:—"Inter cætera bona, quæ hominem amabilem proximis, et placidum Deo reddunt, illud specialiter acceptum fore credimus, quod caritatem cordibus inserit, et animarum vinculum operatur."—Rymer, Fœdera, tom. i., p. 21.

be it remembered, that, while we follow after the things which make for peace, we adorn the holy religion we profess, as well as evidence to the world that we belong to that Jesus who is "the Prince of peace," and who has said that all men may know his disciples by the love they bear to one another. So that love is the badge and mark of the true Christian: peace is his disposition, and edification his desire.

Acknowledged and accepted in this character as the "children of God," may we all hereafter share "the fruits of righteousness which are sown in peace for them that make peace," in a world where goodness flourishes in bliss eternal!

V. Lastly. As Masons let us never neglect to pursue the things which make for peace and mutual edification. The very genius and design of our instittuion assign us this duty: its credit and prosperity demand it of us. Recollect for one moment, my brethren, the peculiar spirit, the appropriate object of our association. Is it not to form us to the habits and the most liberal exercise of charity and candor, forbearance and placability, humanity and peace? Are we not instructed to wear "the ornament of a meek and quiet spirit," and to retain "the law of kindness in our mouth?" Are we not instructed not only to "dwell together in unity," but to "follow peace with all men:" not only to "bear one another's burdens," but to "fulfil the whole law of love:" not only to make the kindest allowance for a brother's infirmities, but to condescend to the peculiarities of other men, excuse their imperfections, and apologize for their failings? Yes! we are taught to suppress private prejudices and party spirit; to forget animosities and to listen to the voice of reconciliation; to soften into gentleness and complaisance, sympathy and love; and to prepare for all the duties of universal benevolence. And must not the cultivation of such dispositions and habits have the most happy influence on general society? Must not men thus instructed be the friends of social tranquillity and public happiness? Certainly! And Freemasons have always proved so. For ages they have maintained this character and merited this praise. And we may be assured that all suspicions or declarations to the contrary are unfounded, undeserved, and unjust. Be it your care,

my beloved brethren, to show that they are so, by a conduct that will reflect honour upon the Order. Shun whatever would fix a stigma on its character, or raise a doubt of its worth. "Walk in wisdom towards them that are without." Do not needlessly excite their jealousies, nor willingly provoke their displeasure. Convince the world, by an amiable deportment, a wise demeanor, and a good example, that while Masonry discourages all imprudence and forbids all vice, it assists the progress and perfection of human virtue and happiness.

The officers and brethren of the lodge, this day consecrated, will please to accept my affectionate salutations.

I congratulate you on the auspicious occasion! May all joy and happiness ever attend you! May the beauteous edifice[4] you are erecting be the sanctuary of Piety, the asylum of Virtue, the delightful abode of Love! There may wisdom exalt her throne: there "reign Silence and Peace!" And may you improve the instructive lectures of the Craft to the best purposes, and with the happiest effect; till, having passed the trials of this probationary state, you shall be raised to the temple not made with hands, eternal in the heavens, where all is harmony, and love, and bliss, uninterrupted and eternal!

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and, the God of love and peace be with you!" Amen.

[4] The members of Montgomery Lodge have erected and are finishing a large and handsome building for their Assemblies, in the town of Franklin.

DISCOURSE VI.[1]

REMOTE from those contests and revolutions which make Europe one vast *aceldama*, we, my brethren, have opportunity, in these happy retreats of liberty and peace to unite in those mild plans whose unostentatious object is charity, and whose humble effect is individual and social benefit. And we now assemble to celebrate the festival of "the disciple whom Jesus loved"—Holy Saint John, the patron of our Order; with the more express purpose of calling into exercise the virtues which Jesus loved—Benevolence and Charity—the distinguishing characteristics of the masonic institution.

Were there nothing congenial in the sentiments of the liberal, were there nothing assimilating in the tempers of the benevolent, that mind must surely be warped from every generous impulse of humanity, which is not gladdened at the fair occasion the present offers, of congratulating the progress of a society, formed with the express design of lessening the aggregate of human misery, and increasing the sum of human happiness.

This is your solemn, yet joyous festival, my brethren. Not the feast in which appetite is pampered or sensuality indulged; but where the moral taste is gratified, and the bowels of mercy refreshed: the feast to which the poor and the afflicted are invited, that their wants may be supplied and their hearts comforted.

So well am I assured of your readiness to every good work of hospitality and beneficence, that I have little else to do than to assist your kind offices, and second your endeavours. In my present address, I pretend not to instruct you in a duty already familiar, and in happy operation; but shall only take the liberty of "stirring

[1] On the Festival of St. John the Evangelist; for the purpose of Charity.

up your pure minds by way of remembrance," and of pointing out those channels in which your bounty will flow with the most certain advantage and permanent effect. As a text to my discourse, (if it be not too late to introduce one,) I would use those words inserted in the 35th verse of the xxvth chapter of Leviticus:—"If thy brother be waxen poor and fallen into decay with thee, thou shalt relieve him; yea, though he be a stranger, or sojourner, that he may live with thee."

This is the admirable injunction of the Jewish legislator. He had been stating the law for the institution of the jubilee, or year of liberty. This was to take place every fiftieth year. It was a season of national rest, festivity and joy. Care ceased, and labour was suspended. The ground remained untilled, and whatever it spontaneously produced belonged to the poor and needy. Slaves were manumitted, captives released, and prisoners set free. All debts were cancelled, all controversies adjusted, all law-suits terminated. Mortgaged and alienated estates reverted back to their original owners; for these were so entailed that the right heir could never be wholly excluded from his patrimony. This law was intended to preserve a perfect distinction of tribes and families; to fix the Jews in Canaan, and attach them to the country; to cut off the means and suppress the greediness of heaping up wealth; to prevent the rich from oppressing the poor; and to preserve, as much as possible, the equality of their fortunes and condition.[2]

But to guard against the uneasiness such a liquidation of debt and reversion of property might occasion; or rather, to prevent any from the necessity of encumbering or alienating their estates to get a livelihood; it was made a solemn requisition that the more fortunate and opulent should exercise the utmost charity and compassion to their brethren under decay; contribute to their relief by every means in their power; and lend them money, if they desired it, to be repaid as they could make

[2] Forth is end their genealogical records, were, of necessity, to be carefully kept, that they might be able to prove their right to the inheritance of their ancestors. By this means, in after times, the family of the Messiah was readily and fully ascertained to be as the prophets had foretold, "of the tribe of Judah and lineage of David."—CUNEUS, de Repub. Hebr., lib., i. c. 3.

it most convenient, and without demanding anything for its use. They were bidden to extend their assistance even to strangers and sojourners, as well as neighbours and fellow citizens: for the exercise of benevolence should not be confined to kindred nor limited to place; every human being who needs, has a claim to its regards.[3]

Some of the before mentioned regulations, to be sure, were peculiarly accommodated to the Jewish Commonwealth, and are not applicable to any other condition of civil society: but the disinterested and generous principles on which they are founded belong to the perpetual code of humanity.

Although an equalization of property and a community of goods was attempted among the first Christian converts,[4] yet it is evident that it was not intended that the circumstances of mankind in after ages should thus be adjusted. Special reasons made it expedient then, which would never operate again.

In fact, a perfect equality of station and possession, however pleasing in theory, is not reducible to practice. Mankind are too corrupt and selfish for such a condition to continue long, were it once introduced. The strong would soon take advantage of the weak, and filch by power a larger share from the common stock. Cupidity would accumulate, and avarice prevent diffusion. And, while the industrious increased their property, the indolent would become poor.

But even were this equalization possible, it would not be desirable: for it would be incompatible with improvement, and unfavourable to virtue. There would be no stimulus to mental application, and no use for intellectual improvement. Industry and indolence would have the same success. Merit would fail of promotion; and performance of reward. The chain of mutual dependence, which renders us, according to the expression of St. Peter, "subject one to another," would be broken. There would be no room for a reciprocity of kindnesses,

[3] "Charity is a complete and consistent thing. It is not a segment but a circle. Its affections stream from God, as their centre; all mankind compose their circumference: they go forth, not only in one, but in all directions towards the production of others' good."—FAWCETT.

[4] Acts ii 44, 45, and iv., 32

no opportunity for the bestowment of charity, and nothing to call into exercise those benevolent affections and tender sympathies which are the ornament of our species, and the prolific causes of individual and social happiness.

Instead, therefore, of making any vain attempt to bring the conditions of mankind to a common standard, or indulging any idle wishes that they were more upon a level; it is much more expedient, commendable, and proper, that the rich and the poor, by a mutual interchange of good offices, should contribute to each other's accommodation and comfort; that the abundance of the one should be freely and generously bestowed to supply the wants of the other; and that thus, as St. Paul enjoins "there may be in some sort an equality."[5]

Have we been fortunate in the labours of industry, or successful in the enterprizes of business; have our stores being increased by the successive seasons of productive years; have our riches being rolled in with the propitious tide, or wafted home by the favouring gale? This is under the auspices of heaven. "Not our hand, nor our might hath gotten us this wealth." It is bestowed by a blessing we did not deserve, and secured from contingencies we could not control; that in its use we might be happy, and make others so, too. It is conferred on us by the supreme Proprietor, not to support our indolence, or pamper our luxury, not to be hoarded by our avarice, or squandered by our profligacy; but that we might be made "stewards of the manifold grace of God," and almoners of his bounty to the poor.

But, as it cannot be expected, that, while the claims are so repeated and the claimants so numerous, even the best disposed and most liberal individual can satisfy all their wants; it has been found advisable to form an association, which, uniting the means of the provident and the bountiful, might collect their contributions and their "alms into a store house" of supplies for numbers. And this, my hearers, is one main design of the society whose anniversary festival makes this day the jubilee of humanity.

Though the manner and the measure of our charity be

[5] 2 Cor. viii., 14.

a profound secret, yet it is generally known that our institution establishes a fund for charity, and provides resources for the unfortunate; and that it superadds to the common law of our nature, and the express injunctions of religion, another reason for the exercise of benevolence, and another motive to the bestowment of generosity. And you, my brethren, have often felt with what engaging and persuasive emphasis the importance of brotherly love, relief, and truth, are inculcated in our lectures. The first renders us affectionate, the second generous, the third just. To brotherly kindness is added charity; and both are crowned with fidelity, and secured with justice.

Our excellent book of Constitutions has asserted,[6] what I am sure your own hearts witness, that, "to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the Craft, suitable to its dignity and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet, when a brother is oppressed or suffers, he is in a more peculiar manner called upon to open his whole soul in love and compassion to him, and to relieve him, without prejudice, according to his capacity."

The present occasion, which reminds you of the benevolent purposes of our association, prompts you to inquire if any brother be waxen poor through misfortune, or fallen into decay through sickness, that you may repair his losses or relieve his distress? If any stranger or sojourner from a foreign land need the welcome of your hospitality, or the assistance of your bounty, that he may live with you? If the desolate widow of some deceased member be in necessitous circumstances, or his helpless orphans require protection or maintenance? These are the tender inquiries of the day. Here are the channels opened for the current of your affection, and the bestowment of your charity. Here your compassion may operate without restraint, and your benefactions be applied in the worthiest manner. You may have the pleasing reflection that you supply the necessities of

[6] Chapter i., section 3.

those who are allied to you by the most endearing ties, and discharge one of the characteristic duties of the masonic institution.

Wherefore, my brethren, do you carry corn, wine, and oil in your processions, but to remind you that, in the pilgrimage of human life, you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies or affliction rent in the hearts of your fellow travellers?

Hasten, then, to perform these affectionate services: and "thus fulfil the whole law of love!" "The blessing of those who are ready to perish will come upon you," accompanied with the approbation and followed by the reward of the Divine Philanthropist. "Then, in that awful day, when the secrets of all hearts shall be disclosed, the gazing multitude who have curiously inquired our secret, shall be astonished to know that the greatest deep of masonic secrecy was the unpublished act of doing good!"[7] The memorials of your beneficence will prove your passport to the blissful seats of eternity! You will be received to that glorious society where there will be no necessitous objects to excite compassion; but where your bounty to such on earth will meet a liberal recompense, and the divine principle of charity forever remain a sacred band to unite us to one another, and to the God of love, who is the spring of immortal joy!

[7] Rev. Jethro Inwood's Sermons, p. 247.

DISCOURSE V.[1]

He that hath an ear to hear, let him hear what the Great High Priest of our profession hath promised:—

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name, written, which no man knoweth saving he that receiveth it.—Rev. ii., 17.

This sublime promise has a peculiar significance to those who have been admitted within the vail of the masonic temple.

With that caution which becomes me in addressing a mixed audience, I will take the liberty of explaining the passage, for the purpose of pointing out those motives which it suggests to a patient perseverance in the ways of well doing.

Though this chapter of the Apocalypse, and the one preceding, be particularly addressed to the churches of Asia, yet the threatenings and the promises they contain are introduced with a solemnity which bespeaks them intended for the caution and encouragement of Christians in general, in all succeeding ages, so long as the vices they reprove and the virtues they commend shall be found in the world.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."[2] These inconceivable glories are described to us in a way conformable to our narrow intellects. Were spiritual and heavenly joys represented as they really are, and defined by their own proper names and qualities, we should be utterly unable

[1] Before a Chapter of Royal-Arch Masons.
[2] 1 Cor. ii., 9, 10.

to comprehend them, and, therefore, very incompetent judges of their value. In condescension, therefore, to our limited faculties, such metaphors are used in the Holy Scriptures in revealing to us "the hidden mysteries" of the future life, as are within the comprehension of the human mind, and, in some sort, accommodated to the feelings and wishes of the human heart. Among these is the promise of our text, which I shall now proceed to explain.

Without quoting the various conjectures of commentators and critics into its meaning, all of which I shall take the liberty to reject, as contradictory or inapplicable, I shall at once state what I conceive to be the import of the passage.

I. The first part of the promise has undoubtedly a reference to that miraculous provision made for the children of Israel in the wilderness, by the immediate hand of God. The "hidden manna" alludes to that sample of this bread which was laid up before the Lord in the ark of the covenant:[3] and by it is intended "that meat which endureth unto everlasting life," that spiritual food with which the soul shall be amply supplied in the heavenly state, where all its refined desires shall be fully gratified.

"Lord evermore give us this bread!" When the labourers shall be called from work to refreshment, and the Grand Master shall close the earthly lodge to open upon the first step of eternity, may we be admitted to the privilege and raised to the honour of eating and drinking with him at his table;[4] and be abundantly satisfied with the goodness of his house, even of his holy temple![5]

II. The other clause of the verse we are considering, relates to a particular custom among the ancients, with which they commenced and perpetuated a refined friendship. For this purpose the contracting parties took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of the persons wrote his name upon one of these, and his friend upon the other; and they made a mutual exchange. This little ticket,

[3] Compare Exod. xv., 33. Heb. ix., 4.
[4] Luke xxii., 30. [5] Psal. lxv., 4.

or "keep-sake," was retained as a sacred pledge and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be formed. Including the word, sign, and token of an endeared fraternity, it was the means of ascertaining the object of the heart's affections after many years' absence, and of securing for him a welcome to the privileges, and a share in the endearments of hospitality and love. Of course the token was carefully preserved. Though, in itself considered, of smallest worth; yet, as the memorial of a highly esteemed friend, as it renewed those kind emotions of which he was the object, and called up a history on which the heart delighted to dwell, its value became inestimable. And lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name or mark engraved upon it.

Supposing our text to relate to this custom, what a delightful train of ideas does it suggest!

In a spiritual sense, the promise is to this effect, that the man of triumphant virtue shall be rewarded by the favour and friendship of his Divine Redeemer. This truly pleasing assurance is also given or implied in several other passages of the New Testament, "not in the language of mere affirmation only, but in a great variety of figurative, animated expressions, so as to convey to the imagination as well as to the reason and jugdment, the liveliest and deepest impressions of its truth and import."[6] Here we perceive the affections of the heart directed to the scene of their noblest exercise; and the virtues of the Christian character ripening for a sphere of exalted bliss. And here we are assured that, in another and better world, the true follower of Jesus shall be admitted to a friendship, the pledges and the privileges, the satisfactions and the glories of which, can be felt, understood, and realized only by the honored and highly favored receiver.

To use the words of Doctor Young, on a similar subject:—"Is not this almost too much for human modesty to mention, for human frailty to credit; and oh! is it not far too much for human gratitude to leave unproclaimed,

[6] Consult John xv., 1, 2; xxii., 30. Rom. viii., 29. 2 Cor. iii., 18; xii., 17. Rev. iii., 20; xix., 9

adored! O blessed revelation that opens such wonders!" What encouragement and hope are here! Who would exchange the frame of mind which even the bare anticipation of such happiness produces, if Nature could support it, for any other? Who is there that would not wish to be of the number thus distinguished? Who but would be glad to have his fidelity thus acknowledged, his virtue thus rewarded, his eternal interests thus secured? What joy will transport thy heart, Christian, at this pleasing transaction! How will the sons of God congratulate thee upon this most honorable testimony to thy integrity and fidelity! How will thy fellow saints rejoice with thee in mutually sharing the commendation and friendship of the best of beings!

In this view, how great, how excellent, is the Christian profession; how high and dignifying the work of life! What can be a nobler object of pursuit than the friendship of Jesus! What more worthy method of pursuing it than by steadfastness and perseverance in the ways of well doing!

The mutual operations of sincere and virtuous affection, even in this world, though often weak and intermitting, are accompanied with so much satisfaction, that, next to the consciousness of doing well, assurance of the divine approbation, and the hope of heaven, it is the greatest enjoyment we have. But, sweet and endearing as it may prove, it partakes so much of human imperfection, is so liable to interruption, and may so soon be suspended by death, that we cannot rest in any earthly connection, as completely satisfying, undisturbed, or secure. But the heavenly union has none of this alloy, none of this uncertainty; it is perfect, indissoluble. "The joy hereafter to be revealed" is substantial and sincere; large as the capacities of our immortal souls, and lasting as the duration of eternity!

If there be such a state of future happiness as we have been describing, such a sublime connection with all that is perfect and great in the universe, there is nothing worth a single thought compared with making provision for it. Highly necessary is it to begin to be that which we hope to be forever, and to enter upon that way of living in which we hope to live to all eternity. "Every man who hath this hope purifieth himself as Christ the Lord is pure."

Assured that he acknowledges those only as his *friends* who do whatsoever he commandeth;[7] should we not be ready to yield a constant obedience to all his requirements, "and follow all his will?" Knowing that "the secret of the Lord is with them that serve him;"[8] should we not *now* cultivate the favour, and secure an interest in the love of that Being, whose future friendship is the ambition of our souls, "the prize of our high calling?" How ought we to maintain, in the whole of our deportment, that purity and dignity which become an expectation so noble! How desirous should we be of a nearer assimilation with our exalted friend, remembering that "he who is joined with the Lord is of one spirit."[9]

May God teach us more of that hidden wisdom which they only know who are truly initiated into real Christianity! "that our heart might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God the father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."[10]

To you, my beloved and venerable companions, who are acquainted with the meaning and uses of the distinguishing symbol of the Master Mark Mason, the explanation of this passage and the ancient custom to which it alludes will be very instructive and encouraging.

"Mark Masters all appear
Before the chief O'erseer;
View there the stone,
On which appears the name
That raises high the fame
Of all to whom the same
Is truly known!"

The stone which bears "the mystic word" is legible only by those who have been taught the interpretation: by others it is rejected as insignificant, or considered as "a stone of stumbling and a rock of offence."

Though, therefore, you say to the inquisitive, as the angel to Manoah, "Why askest thou after my name, seeing it is secret?" to you it is known as the symbol of your expected reward. You learn the honor of having

[7] John xv., 14.
[8] Psal. xxv., 14.
[9] 1 Cor. vi., 17.
[10] Coloss. ii., 2, 3.

"your names written in heaven."[11] You indulge the cheering hope, that, though distance divide or death interrupt the union of virtuous minds, it will be renewed in a more improved form when you shall meet again in the most holy place, and be companions forever.

Often let us think of that glorious society amongst whom we are enrolled as members; rejoice in the privileges and honors which result from such a relation to it; and aspire to the dignity and felicity promised to those who shall feast upon "the heavenly manna," and be "called by the new name which the mouth of the Lord shall name!"[12] then shall we not only "have fellowship with one another," but "our fellowship will be with the Father, and with his Son Jesus Christ."[13]

Let the hopes of meeting with this great reward animate us in all our toils and labors through the wearisome pilgrimage of this life; and encourage us in the practice of those duties and to the acquirement of those virtues that may render us meet to be partakers of it. Let us rise from the love of man to the love of God; and let us so cultivate human friendship as at length to become worthy of the divine!

[11] Luke x., 20. [12] Isai. lxii., 2. [13] 1 Joh. i., 37.

DISCOURSE VI.[1]

"Behold I send you forth as sheep among wolves: be ye, therefore wise as serpents and harmless as doves."—MATT. x., 16.

IN these words our Saviour addressed his apostles whom he sent forth into the world to teach and to recommend his religion by their instruction and example At the same time he very frankly warned them of the dangers to which they would be exposed, and counselled them how to conduct so as to shun, or to bear, the opposition they must expect. Making a strong and expressive allusion to the known qualities of some of the inferior animals, he bid them take a hint of the expediency of patience from the sheep, a lesson of wisdom from the serpent, a recommendation of harmlessness from the dove. Such allusions to sensible objects was one of the earliest, the easiest, and most engaging methods of instructing mankind in moral and divine truths. Assembling images from nature, it speaks to the understanding by the senses. These pleasing illustrations lead us, by an early process, to form the most important, and oftentimes the most sublime ideas, from things most familiar and intelligible. Hence the loftiness of style and sentiment, the rich imagery, the animated description, the enchanting grace, which pervade and embellish all the productions of the East. And hence the admirable tissue of allegory and metaphor with which they decorated wisdom and virtue. This method of imparting the most sage and salutary lessons was, by our Lord, repeatedly used with the happiest efficacy. Our text is a pleasing instance. The purport of the advice it contains is, that his disciples should act with prudence, caution, and mildness; and exhibit such

[1] Delivered before the Officers and Members of King Solomon's Lodge, in Charlestown, June 24, 1796, being the Festival of St. John the Baptist.

traits of inoffensiveness, wisdom and innocence, as to give no occasion for any thing to be alledged against them or their doctrine, nor any handle for their being ill used. These admonitions, my hearers, are still important and salutary. No individual person, nor any body of men, can be beyond the necessity of their service. And there is scarcely a day but calls for their exercise and displays their utility. Let me assure myself, then, that this large and respectable assembly will not be displeased if I dwell, a little, upon the important qualities enjoined and recommended in our text: while my beloved brethren of the Freemason Society acknowledge my obedience to their commission, in my public defence and illustration of their primary and favorite principles.

Since he who is "the Mighty Counsellor" hath thought fit to set forth this instruction, to which I would lead you, under the expressive emblems of the sheep, the serpent and the dove, it may be very proper for us to observe what there is in these animals that affords matter for our imitation with reference to our conducting of ourselves in the world.

1. From the sheep we may learn patience and silence. These are, on many occasions, very becoming, discreet, and laudable, but pre-eminently requisite in situations exposed to disingenuous opposition or taunting reproach. In such circumstances the blessed Saviour gave these qualities the expressive recommendation of his own example. "He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."

2. Our Lord, designing to join wisdom and innocence together, proposes the serpent for the one, and the dove for the other: to let his disciples know that he allows them so much wisdom as is consistent with innocence, and persuades them to no more simplicity than is consistent with wisdom. A reference is made to the commendable qualities of both; that what was wanting in one might be supplied from the other; and that from their conjunction might result a perfect wisdom free from all guile, and a well guarded innocence without the least mixture of indiscretion. This would produce a character at once superior to the iniquitous contrivance of fraud and the yielding timorousness of mental imbecility; too

generous to impose upon others, and too cautious to be imposed upon.

Whatever skill or prudence we may possess separate from inoffensiveness, our skill is dangerous, and our prudence ineffectual: the former may terminate in destructive mischief, and the latter degenerate into contracted selfishness. Wisdom without innocence turns into craft and cunning, and simplicity without wisdom is mere folly.[2] So hazardous, also, is our situation amidst the corruptions of the world, that even blamelessness yields not security:[3] it will only expose us unless it be guarded by discretion. The Christian fathers often insist upon both of these, and join them together. "Let no man impose upon you, saith Ignatius,[4] and see that you do not impose upon any one." Jerom thus recommends;[5] "have the simplicity of the dove, that thou mayest not contrive to cheat any one; and the wariness of the serpent that thou mayest not be supplanted by the snares that others lay for thee." Gregory Nazianzen said of his father that "he neither suffered the wisdom of the serpent to degenerate into cunning, nor the innocence of the dove into indiscretion; but made up one complete kind of virtue from the union of both together."[6] This union he afterwards describes under the name of "goodness combined with understanding:" by Hilary it is called "wise simplicity."[7] It is this union of wisdom and innocence which perfects the character of man. It gives him all that commands respect and conciliates esteem; all that is venerable, and all that is lovely. The injunction, then, may bear repeating, that we blend the wisdom of the serpent without its malignity, with the innocence of the dove without its silliness. In short, to designate our wisdom as coming from above, it must be

[2] "Scientia, quæ a justitiâ et honestate sejuncta est, caliditas potius quam sapientia est appellanda."—CICERO de off. l. 1.

"Prudentia, absque simplicitate, malitia est: et simplicitas, absque ratione, stultitia nominatur."—HIERON. super Oseam.

[3] "Parum tuta per seipsa probitas est."—SALLUST.

[4] IGNATIUS, epist. ad Ephes.

[5] "Habeto simplicitatem columbæ, ne cuiquam machineris dolos; et serpentis astutiam, ne aliorum supplanteris insidiis."—HIERON. epist. ad Paulin.

[6] GREGOR. NAZIANZ. Orat. 19.

[7] "Sapiens simplicitas."

"first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

These hints for the better understanding of the text being premised, let us proceed to consider these things separately; that is to say, let us instance wherein we may lawfully imitate the wisdom of the serpent, or advantageously display the harmlessness of the dove.

From remotest antiquity to the present day the serpent has been remarkable for a peculiar penetration and artfulness.[8] This rendered him, unhappily, a fit instrument, under the management of the malignant deceiver, to effectuate the fall of man. This natural sagacity was evil in itself, however the abuse of it, by the devil's means, was unspeakably evil and destructive.[9]

From this disastrous period enmity irreconcilable has subsisted between the serpent and man. It is natural for us to dread even the tool by which we have been wounded, though we cannot predicate guilt of the instrument, or rationally account for our aversion. But this need not prejudice us against the instruction we may hence derive. Let me make the creature which was instrumental in teaching our progenitor evil and misery, instrumental in teaching us, his descendants, good and happiness.[10]

1. The first lesson of wisdom we may learn from the

[8] See some remarkable stories of the sagacity of serpents, in PLINY, Nat. Hist., l. vii., c. 23. 27.

[9] The character which is given of this animal by the sacred historian, Genesis, 3rd chapter, may denote rather his gentle, free, and insinuating nature, than any original maliciousness; that, before the fall, the serpent was mild, tractable, and more familiar with man than any other creature; and strongly intimates that he had won the attention and gained the good liking of our first parents. For when God says he will put enmity between the serpent and woman, the implication must be that there was some sort of kindness and friendship between them before. This was the sentiment of the ancient and modern Jews, and of several of the Christian Fathers. [See Josephus, Antiq., lib. i., c. 2. Rabbi Isaac Abarbinel. R. Maimonides, More Nevochim, p. xi., c. 30. R. Menachem. Basil, Homil. de Paradiso. Damascen. de Fide, l. 2., c. 10.] And it may be well to recollect that the Hebrew word [*gnarum*, whence the Latin word *gnarus*] here translated *subtil* does not signify craft, or insidiousness, but knowing; and so the Seventy Interpreters have rendered it; and they employ the same Greek word which our Saviour uses in the text we are explaining.

[10] "Fas est ab hoste doceri."

serpent is that of prudence. This animal is said always to endeavor, when assaulted, to defend his head; he secures that, if it be possible, though the body be exposed.[11] It becomes us, in imitation of this, when exposed to danger to take care to defend and secure the capital, the principal, the chief concern.[12]

2. We may learn from the serpent perspicacity and circumspection. The antients have celebrated all the species for quickness of sight.[13] Hence the poets have placed them as keepers of the garden of the Hesperides.[14] He who has joined prudence to his wisdom will acquire these also. He will look about him: espy both his advantage and his danger; especially if by discerning the latter he may know how to bring about the former. His watchfulness will either prevent the evil which is designed against him or to which he is exposed, or it will enable him to provide against it effectually.

3. We are taught by the example of the serpent, the advantages of secrecy and retirement. He owes to them his safety and repose. In them we may find security, tranquillity, and peace. In the sacred silence of retreat from the world the mind collects its powers and rebraces its energies. There we find leisure, opportunity, and inclination to think and to resolve: and there acquire the ability and the vigor to perform. There, too, we escape from temptation, disembarrass our perplexities, and get beyond the reach of care. There we acquire the knowledge of ourselves; hear the "still small voice" of reason and of conscience which was drowned in the noise and bustle of life; and there we find access to the Divinity.

[11] "In præsentissimo vitæ periculo totum corpus ictibus objiciunt, ut caput occultent atque integrum servent."—PLIN. Nat. Hist.

[12] "The prudent man foreseeth the evil and hideth himself."—PROV. xxii., 3.

[13] So the name of the serpent in Greek comes from the verb which signifies to see.

————"tam cernis acutum
Quam aut aquila, aut serpens epidaurius."—HOR. lib. 1, sat. 3.

[14] Diod. 4. Ovid. Metam. iv., 637. ix., 90. Hygin, tab. 30. Apollod. iii., c. 5. Hesiod. Theogn. v., 215.

It is strange that those who have pretended to explain the antient mythology have not discovered in this fable the lineaments of resemblance to the history which Moses gives of the fall of man. One can surely see here the prohibited apples, the guarded tree, and the serpent.

"The eye which seeth in secret" beholds us with complacency: while the benignity of his love hides us with sheltering safety in the recesses of his pavilion.

4. The serpent is said to evade the force of the enchanter by laying one ear close to the ground, and stopping the other by the extreme end of his body.[15] Let us hence take a hint of caution to shut our ears to the enchantments of pleasure and voluptuousness, the spells of wealth, the delusions of ambition, and the temptations of sin. If we give ear to them we may be seduced from the secure condition of innocence and duty, to the ruinous one of guilt and apostacy.

5. It is observed of serpents that they cast off their old skins in the spring, and a new one succeeds them, and they grow, as it were young again.[16] It may be proper for us, in imitation of this, to throw aside our rough exterior, and become smooth, pliant, and insinuating. Morosity and austerity are no parts of the wisdom we are recommending. They are "the superfluous matter which must be knocked off." External embellishment is not to be disregarded. Many people form their opinion at first sight. The outward deportment should be prepossessing: it should have a polished grace. Then it will prove a kind of letter of introduction to the good opinion of those who have not better means of knowing us. By becoming more agreeable we may render ourselves the more useful. But the man of roughness will be either neglected or despised.

There is an inference yet more instructive and important to be derived from this peculiar circumstance in the history of the serpent. We are by it reminded of that moral renovation of life our religion enjoins. Would we become "wise unto salvation," we must "put off the old man, be renewed in the spirit of our minds, and put on the new man which is created in righteousness and true holiness."

And, then, still farther may we extend the metaphor to

[15] Bochart, Hieroz. tom. 2, l. 3., c. 6. Calmet, dissert. in Psal. lviii., 4, 5.

[16] Epiphanius, speaking of this property of the serpent, says, he puts off his old age. See also Aristot. Hist. An., l. 8. So the ancients represented Æsculapius with a snake in his hand, to signify his skill in renewing men's bodies which had been diseased.

that more perfect transformation, when our vile bodies shall be changed after the fashion of Christ's most glorious body, and this mortal shall be clothed with immortality.

These three stages of advance, from unformed roughness to complete perfection, are understood by my brethren of the lodge in a manner emphatically clear and important. Here they involve some of the sublimest mysteries of Freemasonry. But here a solemn awe pervades my soul: nor would my trembling hand presume to draw aside the veil which hides the bright transcendency of wisdom.

III. Let us turn, my brethren, from ineffable wonders and overdazzling splendors to the contemplation of those mild and lovely graces prefigured to us in the symbol of the dove. Thus we cease to gaze at the glorious magnificence of the setting sun, to view the tempered radiance of the starry sky.

Without dwelling upon particulars, it will be sufficient here to enumerate some of those qualities ascribable to the dove proper for our imitation. At the head of these are harmlessness, mildness and innocence. The bird has always been the emblem of these. Indeed it is so remarkable for being placid and gentle that the antients supposed it had no gall.[17] Doves are, also, familiar, friendly, and peaceable. They take injuries rather than offer them. They are likewise signalized for being pure and chaste, very loving and very constant in affection. They seem to have a social disposition, and go in flocks. And they are said to be pitiful and compassionate.[18] Such lovely qualities have always insured them the protection and endeared them to the partiality of man. Lodges are erected for them near our houses; and refreshment furnished them from our own supplies. And with such pleasing monitors, my friends, before our eyes, shall we not be prompted and allured to every thing amiable, endearing, and kind? Shall we not soar above each low and sordid scene of vice and wanton folly, and stretch

[17] Plin. Nat. Hist., l. 10, c. 34. Ovid Metamorp., l. 7, v. 369. Clemens Alex. Pœdag., l. 1, c. 5. Tertul. de Baptismo, c. 8. Isiodor. Orig., l. 12. Cæsarius, dial. 4. ap. 191. Horapollinis, Hierogl., l. 2, c. 48.

[18] These qualities are alluded to in Isai. xxxviii., 14; lix. 11. Nah ii., 7.

our eager pinions towards the sky? And, tired with earth and vanity, take to ourselves wings as a dove, and fly away and be at rest!

Thus, my hearers, have I endeavored to convey to you some of the ideas which presented themselves in contemplating our text. I hope the lessons of wisdom and innocence will be allowed a general application, although the enumerated qualities of the one and the other are purely masonic. Not that they are the prevailing features in every Mason's character; for there are bad men among us, as well as amongst Christians, and other associations for virtue. These are spots in our, and in their, feasts of charity. But the moralities pointed out are the acknowledged, appropriate, articles of every Mason's creed. In our lodges they are illustrated by the most expressive symbols, recommended by the most engaging examples, and enforced by the most pathetic lectures: while the signet of heavenly truth stamps them, on every yielding, receptive heart, in characters indelible. This solemn declaration I make in the fear of God, as well as love of the brethren. "Let us, therefore, as many as be perfect, be thus minded; and, if in any thing ye be otherwise minded, God shall reveal even this unto you."[19]

In conclusion, allow me to observe to you that though you should understand all mysteries and all knowledge, and have not charity, it will profit you nothing. In vain is it, my brethren, that you have been illuminated by a sun more glorious than that which rules the day, if its kindly beams have not warmed and melted your heart to softenings of love and generosity. "To do good, then, and to communicate forget not, for with such sacrifices God is well pleased." An opportunity is now offered for that liberal bestowment of alms so grateful to the indigent receiver, so honorable to the generous bestower, and so acceptable to the Lord of mercy, who acknowledges the smallest instance of relief done for one of the least of these his brethren as bestowed on himself.

In pleading for the poor of this town I can use all the emphasis which confraternity in alliance and affection excites. Here are my dearest kindred and friends. Here

[19] Philippians iii., 15.

first I drew the vital air; and with it inhaled a sentiment of partiality for my native place which has blended itself with all the affections of my heart, and breathed in all my prayers to heaven. Having, with my beloved parents, shared deeply in the distress and desolations which war occasioned here, most sensibly can I feel for those who yet sink under the accumulated pressure of disappointed expectations and penurious circumstances. And devoutly do I hope that those who share a kindlier fate will now be excited tenderly to commiserate and bountifully relieve their unfortunate brethren.

Permit me, my fellow-townsmen, on this day consecrated to the memory of worth departed, to tender you the condolences of my sympathy upon the recent death of two most valuable members of our community. A Russell and a Gorham are lost indeed to earth, though gained to heaven. To the circle of private relations and extensive friendship they were deservedly and invaluably dear: their removal from these is felt with all the poignancy of remediless grief. To the interests of their country, humanity, and of virtue, they were patrons whose loss is irreparable. But they have left us the bright legacy of their example. Let us all strive to emulate their never to be forgotten excellences; and our names shall be recorded with theirs in the registry of immortal glory.

DISCOURSE VII.[1]

"Let your light so shine before men that they may see your good works, and glorify your father who is in heaven."—MATT. v., 16.

As the sun, when he retires from the horizon, is succeeded by the planets and the stars, which irradiate the hemisphere he has quitted with a lustre, though more feeble, yet such as shews they partake of his brightness and supply his place: so when he, who is emphatically stiled the Sun of Righteousness, was about to leave this earth, he ordained that the faithful should rise in his stead to enlighten the world in the knowledge of his truth, and diffuse its salutary influence through every region and every age.

When, at the first creation, God said, Let there be light, and there was light; it was to the end that the darkness might be dispersed, and his works become visible and his perfections manifest: and when, at the second creation, our Lord Jesus Christ says, Let your light shine before men; he intends that those whom he had just called "the light of the world" should endeavor to dissipate the moral darkness of mankind by instructing them in the doctrines of his gospel and by displaying the happy effects of his religion in the purity of their lives and the lustre of their virtues.

There is great propriety and beauty in the metaphor which he here used. Nothing is more apt to attract the eyes and enliven the countenance than light; especially that which shines in a dark place: So nothing can more excite the observation, engage the attention, or gladden the hearts of beholders, than a fair, bright, and excellent character, appearing in the midst of a dissolute and corrupt generation. And, as all luminous bodies, in proportion to the degree of their own brightness, diffuse their light around them, and, at a distance, enlighten other

[1] Delivered at the consecration of the Meridian Sun Lodge, in Brookfield, September 12, 1798.

bodies; so, in a moral and religious sense, a good example is a light shining in darkness, spreading its influence every way, diffusing instruction and knowledge, motives to reformation and encouragements to virtue.[2]

There is observable in human nature a peculiar proneness to imitation. Hence some of our earliest habits are formed. In infancy we catch the ideas and conform to the manners of our parents and acquaintance. As we progress forward in life, we learn to follow and copy those whom we respect as superiors, venerate as instructors, or love as friends. We assimulate to our associates, imbibe their opinions, and imitate their conduct: We even take their mode of speech and tone of voice. Indeed, example has a kind of fascination or charm which it is almost impossible to resist. It carries with it both instruction and encouragement. Whilst advice or precepts make only a slight impression on the mind, and one which lasts for a very short time, example is a constant and powerful call to imitation.[3] It works, though gradually and imperceptibly, yet more powerfully and sucessfully than we are aware of; like light, silent in its operation, but wonderful in its effects. It has an eloquence which reaches the heart. No language is more persuasive or instructive. It admonishes without exciting resentment, and corrects without giving offence, and thus possesses all the utility without the formality of reproof.

As a good picture strikes us more forcibly, and gives a more adequate, lively, and impressive idea of the object represented by it, than any description by words could do; so goodness or excellence of any kind represented by precepts, does not so powerfully move the affections as when we see it delineated in the life. Nor is there any thing which can so effectually recommend any system, and render it worthy of all acceptation, exclusive of its own intrinsic worth, as its beneficial and happy effects made visible in the characters of its advocates. These

[2] Cicero observes, that the reason why we are formed, pleased, and able to admire the beauty and regularity in the heavenly bodies, was to admonish us to imitate their constancy and order in the noble beauty of a worthy behavior.

[3] "Validiora sunt exempla quam verba, et plenius opere docetur quam voce."

carry with them undeniable evidence of the value of those principles from whence they flow, and whose tendency is thus conspicuously good.

In farther discoursing on the passage under consideration, I propose to shew, in the first place, to my hearers in general, the importance of a good example, as exhibiting and vindicating the principles of Christianity; and, secondly, apply the subject to the present occasion, by recommending to my brethren of the masonic family, a conduct which shall reflect lustre and honor upon the institution to which they belong.

1. It is the peculiar honor and glory of Christianity, in its first promulgation, that the behavior of its professors was agreeable to the heavenly precepts they inculcated; that the integrity of their morals was answerable to the purity of their faith; and that the goodness of their example, and the holiness of their conversation, the irreproachableness of their conduct, and the amiableness of their manners, adorned the doctrine they taught, and gave it peculiar lustre in the eyes of the world. Prophecies had foretold its intent, and miracles announced its divinity; but the life of its author and its followers exhibited the religion in its genuine influence, and shew its intrinsic excellency. And it seems to have been the design of our Lord that in every after age it should extend itself by the internal evidence of its admirable precepts and the external display of its benign effects. And, if its possessors did but act up to their principles, an appeal might be made to their lives for the best recommendation of their faith; and less would need be written in defence of the gospel: For every doubt and every objection must yield to the loveliness of example and the eloquence of practice. When the graces of Christianity adorn the character, and its virtues dignify the conduct, its beauty must attract every eye, and its worth gain on every heart. Men, from admiring, will insensibly be induced to imitate such illustrious models; which, "bettering all precept, shine before the world the fairest call to good." Such bright displays will not only be seen, but felt; and may kindle, even in the coldest and most insensible hearts, a noble emulation. For a good example, as has been already intimated, has not only in itself a tendency to form the tempers and

morals of others to an assimulation, but it also places religion in a very engaging light, and naturally begets an esteem, love, and choice of it in every observer.

With the utmost propriety, then, did our Lord recommend to his disciples an exemplary conduct, both as befitting the high and honorable office he had assigned them, and as eminently conducive to its success in the world.

What was their duty, as teachers, is becoming us, my hearers, as disciples; especially as we live at a period in which infidelity in opinion and profligacy in manners are very prevalent. It is, therefore, highly expedient, that we give to our religion all the authority of our acknowledgment, and all the recommendation of our example: That, by our conversation and conduct, we may "exhibit lucid proof that we are honest in the sacred cause;" and that it may be apparent in our "good works," that Christianity produces the happiest effects, contributive to the improvement and felicity of man, and to the honor and glory of God.

Be ye, therefore, shining professors and bright examples of religion in a dark and misguided age! Thus adorn the doctrine of God your Saviour, making your lives a faithful commentary upon it, and a high recommendation of it! Thus win it admirers, and gain it proselytes!

Let it be remembered, that our good works may be conspicuous without being ostentatious. The genuine and unaffected appearances resulting from righteousness and piety, may be exhibited without the danger of being even suspected of hypocrisy. We need not speak great things, but live them. We should, however, manfully avow what we sincerely believe; and, by an open and visible attachment to duty, express our regard to the honor of God, and give resplendency to the Christian name.

It is true, that many of the good effects of our religion are the private exercises and satisfactions of the heart, and known only to the Deity and our own souls: But yet there are many things which are made visible in the life; these our acquaintance will notice, and from them judge of our real character. These, therefore, should be such as will exemplify the excellent principles by which we are governed, such as men may behold with the

greatest pleasure, and follow with the greatest advantage; such as may render us friendly luminaries, serving at once both to enlighten the paths and kindle the emulation of all around us. And it may reasonably be expected, that such an experimental representation of goodness as this, will induce a great many to become proselytes to religion.

The natural tendency of a good example to induce those who observe it to an imitation; and the great probability there is that it will have this effect, upon some at least, if not upon all who see it, is a very powerfull inducement to the faithful discharge of the duty we are recommending. Because, if it have this effect, we shall do the greatest kindness to our neighbor, obtain the most ample satisfaction and reward for ourselves, and bring glory to God in the diffusion of his truth: Any of which considerations alone is, and therefore, much rather are they altogether, sufficient to stimulate all our endeavors, and to demand our best conduct. Let us not decline, then, giving sufficient outward proofs of being ourselves moved and actuated by a true spirit of godliness; and let us strive, by all practicable and prudent methods, to propagate the same in others. Let us impart freely our knowledge; and, like the glorious luminaries of heaven, reflect the light we receive; and not be like those opaque substances which absorb or intercept every ray of brightness, and even cast a shade on each surrounding body. Let us "shine as lights in the world;" guiding others by the resplendence of our wisdom, and winning them to virtue by the lustre of our example!

These observations and counsels, are equally applicable to us all, my respected hearers, both as Christians and as Masons: And I feel a peculiar pleasure in affirming the intimate connection between the two characters. We are alike "built upon the foundations of the prophets and apostles, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth into an holy temple in the Lord." Indulge me, however, while I apply the subject, as I proposed, in the second place, by recommending to my brethren of the Masonic Family, in addition to the general duty of exemplariness as Christians, the exhibi-

tion of such a conduct as shall reflect lustre and honor upon their own institution; displaying its venerable character and illustrating its benevolent designs.

Since many of our forms and operations are necessarily secreted from common inspection, the generality of mankind will make up their opinion of the society from the deportment of its members. This ought to serve as a very powerful call to every one of us, uniformly and openly, to display those qualities and virtues so strongly inculcated and warmly recommended in the lodge. To little purpose shall we commend the institution and boast the excellence of its principles and purposes, if our lives give not corroborative evidence to our assertions, and prove not the propriety of our encomiums. If we appear neither wiser nor better than the uninitiated, the world will begin to suspect the efficacy of our tenets; and if no good effects are apparent, they will doubt whether any are produced. How necessary is it, therefore, my brethren, that ye "be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world!"[4]

The conduct of those on whom so many eyes are fixed, must insensibly have a very considerable influence. As it is justly required that they should live up to the high character they assume, so their defects and ill conduct will disappoint the expectations they have excited, and eventually bring discredit upon their Order. "If the light that is in them be darkness, how great is that darkness!"[5]

At the same time there is no propriety in taxing us with every unreasonable prejudice, or making us accountable for every unfounded suspicion. If people will condemn our principles without examination, and decide upon our deeds without candor or justice; we have no resource but in the inward consciousness of integrity and good intentions, and the outward display of such conduct as shall prove their censures unjust. And we will hope "by well doing to put to silence the ignorance of foolish men." Yes, my brethren, be it your care to confute all such illiberal censures as modern alarmists

[4] Philip. ii., 15. [5] Matth. vi., 23.

have belched out against Freemasonry, by shewing the good influence of the institution upon your tempers and lives. In spite of all their sneers, and all their invectives, it will still infallibly secure public approbation and private esteem, if your conduct elucidate its principles, and is modelled by its precepts.

As light is not held forth merely to manifest itself, but to show some other useful thing which, without it, might have remained in obscurity; so your conspicuous worth will not only shew the brightness of your own characters, but lend a lustre to your society whereby it may be better understood and its nature more advantageously displayed.

Whilst unitedly disposed to defend your Order, be unitedly determined to preserve it worthy of defence. Carefully guard against all innovations. "Remove not the old landmarks which your fathers have set." They are rendered venerable by antiquity, and sacred by religion. Preserve unaltered the dignity of its ancient constitutions, and unadulterated the primitive simplicity and pure morality of its laws; and Masonry will flourish it its pristine honors.

May the lodge this day consecrated, be beautiful as the Sun in its brightness, cheering and enlivening as its kindliest influences, clear and glorious as its noon-tide beams! May the officers fill their spheres with light, and the members be radiant orbs around their centre! May the brethren be gladdened by their enlightened course. and reflect and diffuse on all around, their splendor!

Long, bright, and prosperous, be the fair and hopeful day which now shines upon you! May no mists of prejudice obscure, no envious disk eclipse its glory.

Finally, Let us all, my hearers, be actively and eminently good. May our example and conduct in life prove a high recommendation and a fair illustration of our principles, and reflect the brightest honor upon our profession and character. May our "light so shine before men, that they may see our good works, and glorify our Father who is in heaven;" and may we (having been wise, and happily instrumental in turning many to righteousness) hereafter "shine as the brightness of the firmament and as the stars forever and ever!"

DISCOURSE VIII.[1]

"Let not then your good be evil spoken of."—Rom. xiv., 16.

The Apostle had been suggesting some advice to the brethren with regard to their behavior in matters of indifference. He asserted the full extent of Christian liberty; but at the same time cautioned them not to abuse this liberty so as to give offence or occasion of stumbling to any man. In the words selected as our text, he enjoins it upon them so to order their conduct that their profession might never be reproached as countenancing improper freedoms. He advises them, therefore, to abstain altogether from things, which, if not unlawful, were nevertheless inexpedient; and that what was too good to be given up, in condescension to popular opinion or prejudice, they must vindicate from misrepresentation and guard from abuse.

You perceive, my hearers, that the precept respects all ages of the world; and will, unquestionably, be wise counsel, so long as misapprehensions and mistakes, want of candor and want of caution, remain amongst men.

To wish to be well spoken of for what we do well, is natural and reasonable. Merit should obtain this reward. Exertion needs this encouragement. Nevertheless, "if doing well, we yet suffer reproach, to endure it patiently is acceptable before God."[2] At the same time it is possible that something in the manner or circumstances of our conduct may take off from its beauty or lessen its credit. Against this it becomes us to guard.

I will mention a few instances.

1. We expose our good to being evil spoken of, if we are too fond of displaying it; and it may suffer from too

[1] Delivered at the consecration of Hiram Lodge, in Lexington October 17, 1798.
[2] 1 Pet. ii., 20.

great reserve. The first will be ridiculed as ostentation; the last, stigmatized as inexcusable timidity.

2. Austerity of manners on the one hand, and levity on the other, may bring reproach upon our virtue. The former is forbidding, and produces aversion; the latter renders our sincerity suspicious.

3. Our good may be evil spoken of, if we discover in its defence too much or too little zeal. "It is, indeed, good to be zealously affected always in a good thing." Yet, if our zeal be without knowledge, or be not duly tempered with prudence and charity, it will grow extravagant and rash, and will really injure the cause it professes to defend. At the same time, not to shew any zeal will appear like indifference.

There is a certain medium in these circumstances which is to be aimed at and followed, if we would avoid giving offence.

It would be impossible to point out every particular in which we may expose our good to be evil spoken of. Even small matters may induce suspicions or increase reproaches. A little inadvertence or neglect, a trifling impropriety or indiscretion, may tarnish the lustre of the highest virtues, and prevent the usefulness of the best of characters.

How prudently, how cautiously, then, should we behave! How circumspectly should we walk! How carefully shun whatever wears the resemblance of a fault or may be construed into a crime: Lest our very excellences pass under an ill name, or some flaws be found in our good qualities, which, though candor might be willing to overlook, ill-nature will not know how to spare. So that we must not only avoid evil, but the very appearance of evil; not only take care that our conduct be right, but that what is good in itself be not, through our inadvertence or fault, disadvantageously exhibited to others.

It is true there are some persons of so captious and uncharitable a make, that it would be impossible for the most cautious to avoid their remarks or escape their censures. The exceptious may lay hold of some unguarded circumstance or other, misrepresent what is good, and by giving it a wrong turn or appellation, spoil both its credit and effect. While the envious and malicious will

be sagacious in discovering the weak side of every character, and dexterous in making the most and the worst of it.

Thus circumstanced, how are we to conduct? How is it possible to steer clear from blame? It may not be. But if we cannot escape reproaches, we may avoid deserving them.

While we exercise every precaution to keep our good actions from any such spots or defects as those who watch for our haltings may wish to spy in them; we should, also, more especially, beware lest we give any reasonable persons just cause to censure or condemn us. While we are careful not to furnish our enemies with any pretence which might justify their criminations, we should prudently refrain from every thing which would needlessly displease our friends.

The rule we have been illustrating concerns societies no less than single persons: societies of an order, in particular, who are more exposed to observation, and whose reputation is of more special importance to themselves and to the public.

At the present day, when every thing is suspected which is not fully known; when the very circumstance of mysteries in Christianity is made an excuse for infidelity; when all ancient establishments are become objects of jealousy; and the very best things in the world are either neglected or contemned; who, or what, shall be certain of exemption from "the strife of tongues?" and how can we be surprised that the institution of Freemasonry has met with secret and open enemies; that the ignorant mistake, and the prejudiced defame it?

Convinced as you are, brethren, of the purity of your principles, conscious of having the warmest wishes for the benefit of mankind, and of exerting yourselves in the cause of charity and virtue; to meet with calumny instead of commendation, and reproaches instead of thanks, is a mortifying disappointment. Hitherto, you have patiently born the insults and the invectives with which the Order has been unjustly loaded; hoping "by well-doing to put to silence the ignorance of foolish men." But the "accusers of the brethren" have brought forward new accusations, and attempted to render suspicious your principles, your intentions, and your conduct.

To let these criminations circulate unanswered, unrefuted, would ill become you. The noble spirit of conscious innocence rises indignant. And you delegate me, your humble advocate, this day, to plead your cause, to vindicate your tenets, and to refute the cavils and expose the absurdity and injustice of the charges brought against our Order. I undertake it; regretting only that it will not be in my power to do justice to the subject, or to your expectations; but hope that my frankness and sincerity will in some measure compensate for any deficiences in the execution.

The moral good of Freemasonry is evil spoken of. How unjustly, will be evident from the statement I will now give you of its tenets on this subject.

"To have faith and hope in God, the Supreme Architect, and charity towards man, the master-workmanship of His hands," is among its first injunctions.[3] This is the key-stone of the arch, on which every other bears; which unites all to itself, and cements the several parts into one solid, strong, and beautiful whole. But, as every one is accountable only to the Deity for his religious principles, and, as Masons are collected from various countries, where they have been educated under different forms and establishments, only those great essentials and leading truths are insisted on in which all men agree; contests about modes of faith are forbidden in the lodge; and each one is left to his own conscience. At the same time, it is well known that, in all Christianized countries, Masons have proved the warm friends, admirers, and advocates of the Gospel. But their adversaries have taken exception at this liberality of sentiment and conduct, and have charged the institution with demoralizing principles. Because Masons were neither bigots nor enthusiasts, they have inferred that they must be libertines and atheists.

"To be guided by temperance in our personal habits; to have fortitude to resist temptations and to check improper desires; to let prudence be the ruler of our actions, and justice instruct us to render to every one his due;" is another of the moral lessons of Freemasonry.

[3] See the Book of Constitutions, published by the Grand Lodge of Massachusetts, part 1, chap. i., § 1. "Of God and Religion."

There can be nothing, surely, exceptionable in this. But the warm and frequent inculcations of charity, brotherly-love, and general benevolence, are evil spoken of by those who are disposed to find fault. They ridicule them as "wire-drawn dissertations on the social duties;" informing us that "all declamations on universal philanthropy are dangerous;"[4] and thus the social good of Freemasonry is evil spoken of. But what, then, will be said of Christianity, for teaching the same doctrine of loving our neighbour as ourselves; which extends this charity so as even to include enemies in the sphere of its beneficence; and which denies the participation of its affections to none? A pious divine hath remarked that "Philanthropy owes much of its perfection to Revelation, which has enlarged its limits, extended its views, defined its degrees, and increased its objects. Human benevolence is heightened and finished to the last degree, and in the utmost extent, in the comprehensive scheme of Christian charity."[5]

Besides; the universal benevolence which Masonry inspires is so far from being inconsistent with the indulgence of the private affections and the observance of the lesser charities, that these are the very materials of which it is composed. "The top of the climax of affection cannot be reached without advancing through each intermediate step; nor is it possible to remain at the top, without resting on the ladder by which we have ascended."

Because Masons are styled free, and because in the lodge they stand upon a level, an imputation is brought against them as favouring the modern notions of "Liberty and Equality."[6] Now, the freedom which we profess is perfectly consistent with order, with subordination, and with allegiance. And as to the equality we cultivate, it is only that voluntary and temporary condescension of superiors to inferiors which takes place during the meeting of the lodge, where it is considered as essential to unanimity and promotive of brotherly love.[7] When the

[4] See Mr. Robison's book about Conspiracies.
[5] Bidlake's Sermons.
[6] See "La voile retirée," par M. Le Franc.
[7] "Love subsists only by mutual kindnesses and compliances; its basis is that principle of equality which ought ever in some degree to

members depart to mix again with the world, each man resumes his proper place in society, and retains that honor and respect to which he is entitled by his station, his talents, or his virtues. Perhaps this cannot be better expressed than in the words of our constitutions:[8] "You are to salute each other in a courteous manner, as you will be instructed, calling each other brother; freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to a brother were he not a Mason; for though all Masons are, as brethren, upon a level, yet Masonry divests no man of the honors due to him before, or that may become due after, he was made a Mason. On the contrary, it increases respect, teaching us to add to all his other honors, those which, as Masons, we cheerfully pay to an eminent brother; distinguishing him above all of his rank and station, and serving him readily, according to our ability."

How strangely perverse must that judgment be, which infers from such premises that the Institution has an unfavorable aspect upon society, as a levelling system, destructive of the grades and distinctions of civil life, and fatal to the very existence of government and order!!

This leads me to observe, in the last place, that the political good of Freemasonry is, also, evil spoken of.

In vain is it proved that the primary and essential laws and regulations of the Fraternity require of the members allegiance and submission to the government of the country in which they live; and forbid, in the most positive and solemn manner, their engaging in any plots, conspiracies, or cabals.[9] In vain is it proved that in all ages and countries the Freemasons have been found to be good and peaceable citizens, the friends of order and public tranquillity. Prejudice rejects all evidence, and is deaf to every plea. Bribery and corruption suborn false witnesses against the Institution. Minis-

reign between man and man, however unequal be their condition in life."—DR. ENFIELD'S *Sermons*.

[8] Chap. iv.

[9] See the Book of Constitutions, chap. 1, sec. 2, "Of Government and the Civil Magistrate."

terial jealousy commences the prosecution, and a state pension pays the fees.[10]

Nay, the Freemasons are taxed with the plans and enormities of a German club, with which they had no connection and no acquaintance: and whose principles and practices are diametrically opposite to theirs, and acknowledged to be so even by their most zealous opposer.[11]

Thus, my hearers, have I briefly enumerated the popular prejudices of the present day against Freemasonry. I need not attempt a formal confutation. It must be apparent to every candid examiner that they are illiberal and unjust. Time and experience will shew that they are so; correct the mistakes that are now entertained, and establish the credit of the Institution. Its pretensions will appear to be well founded. Its tendency to social improvement, to moral virtue, and to political tranquillity, will be seen and acknowledged. And it will emerge brighter and fairer from the cloud with which ignorance and prejudice seek to envelop and obscure it.

In the mean time, my brethren, as the world will have something to say of us, it much concerns us for our own sakes and for the Institution's sake that the report should be in our favor. For this purpose let us pursue the good that is essential to the Order and which it is eminently calculated to produce.

And let me recommend to the brethren, at whose request I stand here, that discreet behavior as men and as Masons which shall silence the tongue of reproach, remove the suspicions of prejudice, and smooth the frown of contempt; which shall not only secure their good from being evil spoken of, but gain it the truest praise.

May the lodge this day constituted maintain a high credit in the increasing lists of Masonry! May its benevolent and peaceful influence diffuse joy and glad-

[10] "See scribblers to the charge by interest led,
The fierce North-Briton thundering at their head,
Pour forth invectives, deaf to candor's call,
And, injur'd by one alien, rail at all!"—CHURCHILL.

[11] See the various passages in Mr. Robison's work in which he makes an abatement in favor of the English Masons: by which he ingeniously contrives, while criminating the whole, to exculpate a part.

ness over these plains, made memorable by the massacre of those who fell victims of tyranny, but martyrs to liberty! From the shuddering recollection of that horrid scene, let us turn to the happy contrast this day presents. Here are no instruments of destruction; no clangor of battle; no groans of slaughter; no garments rolled in blood: only the emblems of love and the train of peace. A little band of brothers celebrate as a festival of joy the day which constitutes them a regular society, and consecrates their plans and purposes of charity, social virtue and happiness. May these plans and purposes produce the most beneficial effects: evince the good of Masonry, redeem its credit with the prejudiced, and establish it with the candid! And may the society, in every part of the world, be influential in diffusing the light of wisdom, aiding the strength of reason, and displaying the beauty of virtue; in lessening the aggregate of human misery and vice, and in extending the bounties of charity and the blessings of peace!

DISCOURSE IX.[1]

"And when the children of Israel saw it they said one to another, it is manna, for they wist not what it was. And Moses said unto them, this is the bread which the Lord hath given you to eat."—EXODUS, xvi., 15.

THE children of Israel, in their travels through the deserts of Arabia towards the land of Canaan, murmured against Moses and against the Lord because the scanty stores they brought from Egypt were nearly exhausted, and they were ignorant of the means for a new recruit. In particular they wanted bread. They were gratified by a miraculous providential supply. Bread was granted them, bread from Heaven! mysterious in its origin and character, but highly agreeable in its relish, salutary in its nature and nutritive in its qualities.

There are circumstances, connected with its bestowment and reception, deserving our particular notice; and the subject will lead to some reflections applicable to the society on whose account we assemble. With this view I propose the following method.

1. To consider what notice was taken by the Israelites of the provision and refreshment, divinely furnished them;

2. Shew what it really was; and

3. Apply the subject to the present occasion, by inquiring what is said of Freemasonry by those who know not what it is, and by describing its real nature and character.

We are, first, then, to consider what notice was taken by the Israelites of the provision and refreshment furnished

[1] Delivered at the consecration of St. Paul's Lodge in Groton, August, 9, 1797.

them by a special divine providence in the deserts of Arabia.

No sooner did they see it than they cried out one to another "it is manna, it is manna, for they knew not what it was." Whether this was an exclamation of surprise, a question of curiosity, or an expression of contempt, we shall not decide. Critics and commentators seem at a loss how to understand it. One says it is this and another that, for they know not what it is.[2] However, it is plain enough that manna, let it mean what it will, was not the proper definition nor description of the admirable provision.[3] And so Moses informed them by telling them, "this is the bread which the Lord hath given you to eat." Notwithstanding, they persisted in giving their own opinion of it, though they were unacquainted both with its name and nature.[4] What a strange contradiction! But not stranger than all are likely to fall into who pretend to decide upon matters which they do not understand. "They said one to another it is manna;" and manna it has been called ever since. It is no easy matter to alter names. When people misjudge at first, it is very difficult to rectify their opinion. Ignorance is blind and perverse; prejudice is positive and obstinate. What is misconceived and misapplied seldom afterwards retrieves its real estimation. Men are apt to judge at large, reflect at random and condemn at a venture; without waiting for a patient examination or satisfactory evidence. Now, nothing can be more contrary both to equity and sound reason than such precipitate judgments.

[2] Vide Poli. synops. criticorum, in loc.

[3] The derivation of the word manna is variously given by learned men. Philo Judæus and Josephus make it to signify, What is this? and so do the lxx. and R. Solomon, R. Menachem, and others. Accordingly it is thus translated in Matthew's, the Geneva, and Doway versions. It is so rendred, also, by the celebrated Dr. Geddes. But Coverdale renders it "this is man's;" our translation "it is manna," and others, "it is a portion." The declaration that "they knew not what it was," and the reply of Moses, would lead one to suppose that the phrase before was a question. Our only surprise is that it should afterwards pass into a descriptive name. Thus we use a very vulgar phrase in speaking of something of which we have forgotten the name, and say, "the what do you call it."

[4] Compare Deut. viii., 3, where Moses expressly asserts their entire ignorance of it.

Those who build opinions upon conjectures must often be in the wrong. They may make gross blunders, and do great injustice. The apostle Jude gives such a rebuke: "These, says he, speak evil of the things they know not." It has been the practice of vulgar ignorance to abuse what it could not comprehend; and to assert that there must be faults, where it had not the sagacity to discover excellence.[5]

II. But I proceed to inquire what this wonderful provision really was, about which they were so ignorant.

That there should no doubt remain in the minds of those to whom it was sent, Moses informed them that it was the bread which the Lord had given them to eat. In like manner David calls it "the corn of heaven," and "angels' food."[6] The Scripture describes particularly its appearance and properties, and mentions its coming down with the dew; alike the gift of refreshment from above. And it retains still its fame in the East, being called "celestial sweetmeat."[7] Nor can there be any propriety in denying to the gift its real character and intrinsic value, because its appearance was not prepossessing. It is sufficient that its origin was divine, and its uses excellent. If this could not recommend it, we may expect that the best things and richest blessings will be treated with neglect or spurned with contempt.

That it possessed remarkably palatable and nutritive qualities is evident both from the divine design of its bestowment, and from its use. The author of the book of Wisdom says that it so accommodated itself to every one's taste as to prove agreeable to all. His words are, "thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labor; able to content every man's delight, and agreeing

[5] "Trifles light as air," often tried in the balance and found wanting, sink as deeply in unfurnished minds, and make as much impression there, as difficulties of a weightier nature; like feathers descending in a void with a force and velocity equal to that of much more substantial and massy bodies."—SEED.

[6] Psal. lxxviii., 24, 25. See also its true name in Nehemiah ix., 15.

[7] "Les orientaux appellent la manne qui tomba aux Hebreux dans le Desert, la Dragée ou Confiture de la Toute Puissance, ce que les Arabes signifient par Haluat al Kodrat, et les Turcs par Kodret Kalvasi." Herbelot, Biblioth. Orientale. The Greeks called it aeromeli, aerial honey. Athen., l. ii, and Dios. lib. 2, cap. 101.

to every taste. For thy sustenance declared thy sweetness unto thy children, and, serving to the appetite of the eater, tempered itself to every man's liking."[8]

From modern samples of this substance, as it is gathered in the East, we perceive that it has the appearance of condensed honey, and a taste of agreeable sweetness. A late celebrated traveller into Arabia says, "it is used now as sugar in several dishes; it is nourishing, and when newly gathered has no purgative qualities.[9] Its medical effects are probably occasioned by its being left some time; in consequence of which it ferments in a degree, becomes candied, and loses its relishing taste and nutritive properties. To the Israelites, who were obliged to consume, each day, their given portion, it afforded an agreeable, nourishing, wholesome repast; and was their principal aliment during a period of forty years. Though liable to corruption, it did not become bad unless improperly used or unlawfully abused.[10] And the best things are perverted and debased by ill usage.

It is also worthy of remark that it had moral tendencies. It was granted in daily showers, that they might be kept in a continual thankful dependence upon divine providence. It was in such small grains, and was so scattered that they were obliged early and seasonably to begin their work of collecting it, or they would fail of a supply. Thus were they taught industry; and learned that their own endeavors were to be united to the assistance and to co-operate with the grace of God. And a double portion on the last day of the week, and its non-appearance on the sabbath, gave them a very striking intimation that the institution of a day of actual rest from labour was to be religiously and devoutly observed.

The manner, too, in which it was distributed was admirably calculated to excite and encourage a spirit of liberality and generosity, a willingness to impart to those whose industry had been less successful, or who were unable to gather for themselves: for in measuring their respective gatherings before they went to their tents,

[8] Wisdom xvi., 20, 21.

[9] Niebuhr, v. 2, p. 362 of the translation, and Father Pinolo, describing that of California which falls as is supposed with the dew, says, that, without the whiteness of refined sugar, it has all its sweetness.

[10] Exod. xvi., 20.

those who had collected a greater quantity than sufficed for their immediate need or use, freely gave the overplus to those who had not enough. "So that he who gathered much had nothing over, and he that gathered little had no lack." In this sense the words are understood by the Apostle (2 Cor. viii., 14, 15), who uses the passage as an apt illustration of his most excellent argument for that happy equality, in the distribution of the good things of this life, which our mutual relation to each other and particular exigencies may require; that he who abounds should willingly impart of his superfluity, so that he who is destitute may obtain a competent supply.

It would be easy to point out the very striking resemblance which Freemasonry bears to the moral qualities and purposes here enumerated; but it is too obvious to need a more particular reference. I shall, therefore, go on to make one more remark, in which the analogy is also apparent.

After all, there were some things in the nature of this heavenly provision which could not easily be accounted for. Where it was prepared, and how it was made, they could not tell. There they were in the dark. Why the same substance which melted and evaporated in the heat of the sun when it was left exposed in the field, should, only upon being brought into the tent, become of so condensed a consistence that it might be beaten to powder in a mortar or ground in a mill, and baked in an oven,[11] was beyond their comprehension. And why it should be endued with such a religious reference to the observation of the sabbath that none fell on that day, and a double quantity the day before, was a circumstance that excited their surprise. Surprise sometimes degenerates into stupidity. Oftener than once they despised and loathed this miraculous and delicious provision.

Such is the pride of the human understanding that it has no great opinion of that which it cannot fully comprehend. Whatever has anything of mystery in it is very likely to be slighted. Though it possess all the characters of excellence, and all the recommendations of utility, yet if it elude investigation and have some secret qualities "past finding out," doubts will be immediately

[11] Numb. xi., 9.

entertained whether it be "worthy of all acceptation;" and opinions propagated tending to lessen its character and deny its importance. This was the case with regard to the heavenly refreshment furnished in the wilderness to the Israelites. They valued it not because they lacked "the onions, the leeks, and garlicks of Egypt." Hear their discontented sneers! "But now our soul is dried away; there is nothing at all, besides this manna, before our eyes."[12] A like spirit of disapprobation and rejection the same nation discovered of God's most precious gift. They murmured at Jesus because he said, "your fathers did eat manna in the wilderness and are dead. I am that bread of life which cometh down from Heaven, of which if a man eat he shall live forever."[13] They rejected the Messiah before they adverted to the divine authority of his credentials. This, and the former circumstance with which it was compared, could be only from prejudice: for prejudice is a judgment formed beforehand without examination. How unreasonable and unjust must such a judgment be![14] And how great a bar to all after information! For, if the mind be warped by prepossessions, free inquiry into the merits of a cause is prevented. Prejudice restrains all candid interpretations of motives or principles. It discolors every object; or represents it in a false light. It leads to a decision equally ungenerous and unfair; for it often presumes to consider the most slight and frivolous circumstances as satisfactory materials for confident assertion and decisive sentence. It is the immediate and copious source of evil surmises and unkind suspicions. It gives rise to a caviling censoriousness, mean insinuations, and sarcastic sneers. Wherever there is a secret bias of mind previously formed, it will catch readily at every little incident and appearance to increase its own propension: and turn every current of observation into its own corrupt channel. It perverts and misrepresents the very best things: turns honor into disgrace, merit into mischief, Christianity into superstition, and virtue into vice.

Cautioned and instructed by our subject, and the

[12] Numb. xvi., 6. [13] John vi., 41, 51.

[14] "Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus erit."—*Seneca in Medea.*

remarks which it has suggested, let us not, my hearers, form our opinion either of persons or things too hastily; and never proceed upon surmises and precarious conjectures. There is danger in making up a precipitate judgment. Hasty conclusions are the chief cause of all our mistakes and errors. Let us not forget to examine before we judge; and to understand before we decide. To ridicule things we never took pains to inquire into, would be unfair. To condemn practices, the grounds and foundation of which we never examined and know nothing about, would be unjust and cruel. A discreet person will avoid being peremptory in his remarks, and decline hazarding an opinion upon that of which he is either totally ignorant, or but partially informed. He follows the prudent counsel of the ancient wise man; "blame not before thou hast examined the truth. Understand first, and then rebuke. Answer not before thou hast heard the cause; and strive not in a matter that concerneth thee not." "He that answereth a matter before he heareth it, it is folly and shame unto him." Upon the same principle of equity is that maxim in common law, "every man is presumed to be innocent till he is proved to be guilty." No one is to be arraigned without evidence, nor condemned before he has made his plea of defence. Verdict is never passed upon a cause unheard.

It is a good rule in all doubtful matters to suspend our opinion, at least till positive proof is obtained on which to found it. Until we have fully ascertained the real state of the case, let us always be willing to put the fairest construction it will admit; and, even to hope the best of a thing where appearances are against it. Where doubt hesitates, let candor prompt; and where justice balances, let mercy prevail. Even where we find ourselves obliged to blame the principles of a certain sect or party, let us not be so uncharitable as to confound all its adherents and followers under one general indiscriminate censure. Especially let us not charge them with such consequences of their tenets as they disavow.

Lastly: where we know but in part, and see but in part, we will have the modesty not to presume to decide upon the whole. Carefully will we avoid all prejudice, and all asperity of opinion. We will be kind and liberal

both in sentiment and conduct; encourage in ourselves and approve in others what tends to promote the interests of mankind and contribute to the refreshment of life; and will humbly hope, by the exercise of amiable dispositions and beneficent actions towards each other, sanctified and perfected by piety towards God, to become prepared for that glorious society on high, where we shall be permitted to eat of the hidden manna, and honored also with the possession of the white stone in which is the new and mysterious name written which no man knoweth saving he that receiveth it.[15]

I have dwelt the longer upon this part of the subject because from prejudice, as well as from ignorance, arise most of the objections against Freemasonry, and all the misrepresentations of its principles and practices.[16] As the origin of such dislike to our Institution is so well known, it might be deemed paying too great respect to its cavils to take any notice of them at all. In general, it is best to despise the invectives of calumny and smile at the impotence of malice; to disdain taking any notice of groundless surmises; and not to give ourselves the trouble of listening to the queries of the ignorant, or of confuting the opinions of the prejudiced and captious. But lest it should be thought that we are desirous of evading an answer from an inability to vindicate, we shall now condescend, as was proposed,

III. To inquire what is said of Freemasonry by those who "know not what it is."

The opinion of the initiated is well known. They all unite in commending the Society with a warmth that borders upon enthusiasm. They discover an attachment to it, at which ignorance wonders and prejudice sneers.

One of the most frequent objections urged against Freemasonry, is "the profound secrecy observed upon

[15] Revelations ii., 17.

[16] "Of all Societies, ancient or modern, the most worthy and respectable is the Order of Freemasons, which Society has been rendered very famous and spread themselves with inconceivable celerity into every corner of the world where arts and learning have found a name. But their worth has also raised them up many enemies, who are the less to be pardoned, as the only motive of their intemperate rancor is their ignorance." See the "Apology for the Freemasons, occasioned by their persecution in the Canton of Berne. Translated from the French. Frankfort, 1748. 12mo.

certain parts of the Institution." It is queried how it is consistent with those principles of good-will we profess, to conceal any thing from the world. We answer, that the principles and privileges of the Institution are open to all such as are qualified to receive them: but of these qualifications we must reserve the power of judging for ourselves.[17] To the wise and virtuous the arcana of the Craft, under proper sanctions, are freely communicated. But to reveal them to the ignorant and vicious, would be prostituting their purpose and profaning their sanctity. To divulge them in common, would be to annihilate the society: because they are its distinguishing features, the characteristics of the Order, and the means of its preservation. Without them, therefore, it could not subsist. Besides, were all men acquainted with them, without regard to selection or desert, the peculiar obligation to good offices arising from the Institution would revert back to the general duty of all mankind, and be subject to all those deductions it now meets with in the world at large, and against which it is our endeavor to guard.

However, to have secrets is not peculiar to Freemasonry. Every trade, every art, and every occupation, has its secrets, not to be communicated but to such as have become proficients in the science connected with them, nor then but with proper caution and restriction; and often times under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater security, and patents for their encouragement. Nay, every government, every statesman, and every individual, has secrets, which are concealed with prudent care, and confided only in the trusty and true.

We only claim a like indulgence; "that of conducting ourselves by our own rules, and of admitting to a participation of our secrets and privileges such as choose to apply for them upon our own terms. So far from wish-

[17] "*Φυσικῶν τινωι οἶμαι ἀνδρων και θεολογων, πρός μεν τοὶς βεβήλοις τὰς ἐγκατεσπαρμένας τουτοις ἐπινοιας μη παραγυμνούντων, αλλ' ἐν εἴδει μυθου προκατηχούντων. Τοίς δὲ εποπτικωτεροις καὶ ανακτόρων εντὸς, τη πυρφὸρω των υντων λαμπαδι, φανώτερον τελούντων. Τοτό τι και ημιν, ἐνμενια μεν εἴη των ειρημενων, τα μυεικώτερα δε 'αρρήτω σιγη τετιμηοθω.'*"

HELIODORUS, Æthiop., lib. ix., p. 424, edit. 1619.

ing to deprive any one of the light we enjoy, we sincerely wish all the race of men were qualified to receive it; and if so, our doors shall never be shut against them, but our lodge, our hearts and souls, shall be open to their reception."[18]

Nothing more, surely, need be said in apology for the mystery and concealment Freemasons profess. I will proceed to another objection allied to the foregoing, which ignorance also has surmised and prejudice propagated.

It is pretented that "all who are initiated must swear to conceal certain secrets before they are communicated to them, or they have it in their power to examine their nature and tendency: and that this practice is unlawful." There would be some force in this objection were the obligation in itself immoral, or the communications and requirements incompatible with the great laws of religion or civil society: the very reverse of which is the case.

What the ignorant call "the oath" is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialities of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benevolent purport prevented. Now pray what harm is there in this? Do you not all, when you have any thing of a private nature which you are willing to confide in a particular friend, before you tell him what it is, demand a solemn promise of secrecy? And, is there not the utmost propriety in knowing whether your friend is determined to conceal your secret before you presume to reveal it? Your answer confutes your cavil.

It is further urged against Freemasons that "Their society is not founded on universal benevolence, because they oblige themselves to be kindest and most generous to their own members." That our first and choicest services are paid to our brethren, is true; but then we think it would be the greatest injustice if it were otherwise. Certainly a difference ought to be made between

[18] Rev. J. McOonochie's sermon before the Fraternity, at Penrith 1796.

those who have a claim upon our assistance and charity, and those who have not. As our benevolence can reach only a few of the infinite number that need comfort and support, some discrimination is necessary: and what more proper than to give a preference to those who are allied to us by the strict bands of brotherhood and affection? So the apostle exhorts the Christians to do good as they have opportunity to all men; but enjoins their special and distinguishing regards to such as are of the household of faith.[19]

Yet, though we give a decided preference to such as have been tried, and proved, and found to be worthy; and have, in consequence, been made members of the masonic family; we are known to profess and practice charity unconfined and liberality unlimited, and to comprehend in the wide circle of our benevolence the whole human race.

It is, also, frequently argued against Freemasonry that "some of those who belong to it are intemperate, profligate, and vicious." But nothing can be more unfair or unjust than to depreciate or condemn any institution, good in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness. Worthless characters are to be found, occasionally, in the very best institutions upon earth. "If the unworthiness of a professor casts a reflection upon the profession, it may be inferred, by parity of reason, that the misconduct of a Christian is an argument against Christianity. But this is a conclusion which, I presume, no man will allow; and yet it is no more than what he must subscribe who is so unreasonable as to insist on the other."[20] Nor is it any evidence that civil laws and political institutions are hurtful or unserviceable because there are corrupt citizens and disorderly members of a community.

The fact is, the best things may be abused. The bread of heaven grew corrupt when used indiscreetly. The common blessings of life are turned into curses if misapplied.

[19] Galat. vi., 10.

[20] See the excellent sermon of the Rev. Brother Brockwell, preached at Boston, 1749.

When you see base and unworthy men among the Freemasons, depend upon it, the fault is not in the Institution, but in themselves. They have deviated from the principles of the Craft. They have counteracted their profession, and are as bad Masons as men.

The greatest precautions are used to prevent the admission of unworthy characters. If from want of proper information, or from too charitable constructions, such are introduced, we deeply regret the mistake, and use every proper method to remedy the evil.

Nor do we pretend to say that those only in whom we were deceived bring discredit on the Institution. There may be in Masonry, as there has been in Christianity, a falling away, or a fading in the once famed goodness of many of its members.[21] Some there are who have been admitted with the best proofs of a good, a faithful, and a well substantiated character. Their name was beauty, and their actions praise. Their families were happy, their neighborhood satisfied, and the community honored, by their virtues and their worth: and Masonry itself boasted the uprightness, constancy, and integrity with which they were distinguished. But now, alas! all, perhaps, have reason to lament, "that the fine gold is become dim, and the most pure gold changed."

Such defections, you must be sensible, are not unfrequent in all societies: for, in this fallen world, societies are formed of men; and men are fallible, imperfect, frail. But whether such disasters, such apostacy, should reasonably disgrace the Institution, or be thought proofs of its immorality, judge ye: but "judge righteous judgment."

We do not hesitate to appeal to the world in justification of the purity of our moral system. Our constitutions are well known. We have submitted them freely to general investigation. We solemnly avouch them as the principles by which we are governed, the foundation on which we build, and the rules by which we work. We challenge the most severe critic, the most precise moralist, the most perfect Christian, to point out any thing in them inconsistent with good manners, fair morals, or pure religion. We feel assured

[21] Rev. J. Inwood's serm. at Dartford, G. B., 1796.

that every one who will take pains to consult the book must be convinced that the Institution is friendly to the best interests of mankind, well calculated to meliorate the disposition and improve the character, and to adorn its faithful adherents with every natural, social and moral virtue.

IV. This remark leads me to shew, as I proposed, in the last place, what Freemasonry really is.

It is a moral order of enlightened men, founded on a sublime, rational, and manly piety, and pure and active virtue; with the praise-worthy design of recalling to our remembrance the most interesting truths in the midst of the most sociable and innocent pleasures,[22] and of promoting, without ostentation, or hope of reward, the most diffusive benevolence, the most generous and extensive philanthropy, and the most warm and affectionate brotherly love. The members are united together by particular obligations, and acquainted by certain signs and tokens preserved with inviolable secrecy, from remotest ages. These were originally adopted in order to distinguish one another with ease and certainty from the rest of the world; that impostors might not intrude upon their confidence and brotherly affection, nor intercept the fruits of their beneficence. They become an universal language, which, "notwithstanding the confusion of foreign tongues, and the forbidding alienation of custom, draws from the heart of a stranger the acknowledgment of a brother, with all its attendant endearments."

The decorations and symbols of the Craft, which are those of a very common and useful art,[23] and the phraseology, which is borrowed from its higher orders, serve to characterize an institution which might justly claim more noble devices; and at the same time are used either as emblems or indications of the simplest and most important moral truths.

It collects men of all nations and opinions into one amiable and permanent association, and binds them by new and irrefragable obligations to the discharge of every

[22] —— "miscuit utile dulci,
—— delectando, pariterque monendo."—*Horace.*

[23] Architecture.

relative and moral duty: and thus becomes the most effectual support and brightest ornament of social life, and opens a wider channel for the current of benevolent affections, and a new source to human happiness.

Its laws are reason and equity; its principles, benevolence and love; and its religion, purity and truth. Its intention is peace on earth; and its disposition, good will towards men.

"I think," says a fine writer,[24] "we are warranted in concluding that a society thus constituted, and which may be rendered so admirable an engine of improvement, far from meriting any reproachful or contumelious treatment, deserves highly of the community; and that the ridicule and affected contempt which it has sometimes experienced can proceed only from ignorance or from arrogance; from those, in fine, whose opposition does it honour, whose censure is panegyric, and praise would be censure."

Assuredly, then, my hearers, you will with me congratulate the members of St. Paul's lodge on the agreeable event of this day.

Right Worshipful Master, Worshipful Wardens, Respected Officers, and Beloved Brethren.

Accept my affectionate salutations; accept the felicitations of all the friends of Masonry. We are pleased with your harmony and zeal, and rejoice in your establishment and prosperity. Your success is connected with the best interests of humanity. May the social virtues you cultivate, and the heart-felt pleasures you experience in the lodge, be your companions through life! Their mild influence, their benignant spirit, will animate every scene of duty, alleviate every corrosion of care, heighten every sensation of joy, and in the hour of dissolution, shed divine transport on your souls.

Let all my brethren present be willing I should remind them that in vain do we attempt the vindication of our most excellent society, or the commendatory description of its purposes and requirements, if our conduct contradict our profession. Let us, then, be cautious to avoid all

[24] Rev. Dr. Milne, Grand Chaplain, in a sermon before the Grand Lodge of England, 1788.

those improprieties and vices which might tarnish the lustre of our jewels, or diminish the credit of the Craft. Masonry will rise to the zenith of its glory if our lives do justice to its noble principles, and the world see that our actions hold an uniform and entire correspondence with the incomparable tenets we profess. Thus we shall "obtain a good report of them that are without:" "and those who speak evil of us will be ashamed, seeing they falsely accuse our good conversation," and misrepresent our generous purpose. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

Remember that we are the associated friends of humanity; that our sacred union embraces in its philanthropy the amities of the Gospel; and that charity in its kindest exercise and largest extent is our distinguishing characteristic. Others wear the warmth of summer in their face, and the coldness of winter in their heart; but a Mason's disposition should be mild as the breeze, open as the air, and genial as the sun; cheering and blessing all around him: and his deeds pleasant as the clear shining after the rain; and refreshing as the dewy cloud in a harvest day.[25]

May the assembly at large be convinced that prejudices against Freemasonry are ill founded, and that the society is worthy of high encouragement and warm commendation.

Finally; let us all pray that the privileges of equal right may be widely extended, and all men become free: that wars and contentions may be for ever terminated: that peace and happiness may be the uninterrupted enjoyment of all mankind: and to God ascend the universal, united, unceasing ascription of love, and joy, and praise!

[25] Isaiah xviii., 4.

DISCOURSE X.[1]

"We be slanderously reported, and some affirm that we say, Let us do evil that good may come."—Rom. x., 3.

When partiality is so busily endeavoring to render suspicious the best actions, and prejudice so artful in throwing out insinuations to the disadvantage of the worthiest characters, who can expect to escape "the strife of tongues?" Especially as the ignorant and the evil-minded are ever ready to adopt the surmise, however improbable; and to give currency to the imputation, however unjust.

Even our blessed Lord, the holy and immaculate Jesus, "was despised and rejected of men." Not all the wonderful works that distinguished his ministry, not the divinity of his preaching, the disinterestedness of his conduct, nor the sanctity of his morals, could secure him from the opposition of party and the rage of malignity. He forewarned his disciples of a similar treatment; and told them that they must expect to meet with unkind usage, bitter reproach, and violent persecution, as well as he.[2] Accordingly, "in every city they had trial of cruel mockings, and scourgings; yea, moreover, of bonds, and imprisonments, and tortures."[3] They were "a sect everywhere spoken against." The apostles were reproached as being pestilent, factious, turbulent, and seditious fellows.[4] They were not only accused of conspiring against the government of their nation and the peace of the world,[5] but also of aiming to overthrow the religious establishment of their own country, and of all others.[6]

[1] Delivered at the consecration of King David's Lodge, in Taunton, August 28, 1799.

[2] Matt. x., 24–26.

[3] Heb. xi., 36.

[4] Acts xxiv., 5, 6.

[5] Acts xvii., 6.

[6] Acts vi., 13, 14; xviii., 13.

Not only were there imputed to them practices that were dangerous, but principles that were unjust. So St. Paul intimates, in the passage selected as a text, that there were those who charged him and his fellow-laborers in the propagation of the Gospel, with holding tenets that he detested. He says no more in confutation of the vile imputation than that those who profess and practise upon such a principle deserve and will receive the highest condemnation: but to attribute to him and his associates such a motive, was a false and insidious charge.

Thus we see that the best men and the worthiest conduct may be misrepresented and slanderously reported: and that the purest purposes and the noblest exertions in behalf of virtue, humanity, and peace, have been stigmatized by some, and opposed by others.

The most unfair and disingenuous, need I add the most successful mode of attack, is to insinuate that the design, however plausible, is mischievous; or that the end, however commendable, is effected by means reprehensible and unjust.

The base and vile doctrine of "doing evil that good may come," or, in other words, that "the end justifies the means," has also been alledged against the Freemasons. Or, rather, it is expressly asserted of the Jesuits and Illuminees,[7] by authors who designedly implicate and involve our society with those corrupt associations: declaring it to be formed upon the same plan, founded on the same principles, and furthering the same designs.[8] To be sure, they make some reserves and abatements in favor of Freemasonry; but still assert it to be the fatal source to which all these bitter and destructive streams are to be traced.[9]

I doubt not, my brethren, but it will strike your minds with surprise and astonishment, not unmixed with indignation and horror, to be informed that our venerable

[7] See Abbé Barruel's History of Jacobinism, vol. 3, New York edit., pp. 61, 93, and 189. Professor Robison, Proofs of a Conspiracy against the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, &c.

[8] Barruel, vol. 3, pp. 12 (Note), 91, 136, &c. Professor Robison, Philadelphia edit., pp. 83, 42, 72, 75, 342, &c.

[9] Barruel, vol. 3, pp. 11, 38, 41, 52, 87, 152, &c. Professor Robison, pp. 15, 165, 343, &c. M. Le Franc, "La Voile Retirée."

and ancient fraternity is implicated with the infidels, atheists, and disorganizers of the present day, in a charge of no less atrocity than a premeditated design, a long-preconcerted plan, to destroy the religion of Christ, to subvert every established government upon earth, and to overthrow every system of civil society which the virtuous ingenuity of man has been able to invent, with a view to improve and secure the happiness of the world![10]

Looking into yourselves, my brethren, and feeling conscious of the purity of your own intentions; referring, too, to the principles of our ancient and hitherto respected Institution, you are at a loss even to conjecture the motive for fabricating an allegation so unfounded, and bringing forward an imputation so undeserved and so unjust.

By artful insinuations, forced constructions, and palpable misrepresentations, modern alarmists have ascribed to the Freemasons principles which they hold in detestation, motives to which they are strangers, and actions of which they were not authors. They blend them with societies to which they have no affinity; mere political clubs whose intentions and pursuits are diametrically opposite to ours, and altogether inconsistent both with our rules and dispositions.

For those excesses, those moral and political evils which have of late not only spread war and confusion, and every evil work, through the kingdoms of Europe, but endangered the security and peace of the world: the advocate for Freemasonry has no apology to offer. He

[10] The Abbé Barruel has this assertion: "Irreligion and unqualified Liberty and Equality are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees." And Professor Robison declares, that "the Mason Lodges in France were the hot-beds, where the seeds were sown and tenderly reared, of all the pernicious doctrines which soon after choaked every moral or religious cultivation, and have made the society worse than a waste, have made it a noisome marsh of human corruption, filled with every rank and poisonous weed." And again: "Germany has experienced the same gradual progress from religion to atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add, that this progress has been effected in the same manner, and by the same means, and that one of the chief means of seduction has been the Lodges of Freemasons."

contends only that they are not the fruits of his system, and cannot with any truth or justice be ascribed to it: but must be attributed solely to the corrupt schemes and wicked devices of those designing and bad men who were their real authors or abettors.

It is possible that the artful and daring heads of "the anti-christian, the anti-monarchical, and the anti-social conspiracy," about whom so much has been written and said, may have assumed the name of Masons, and professed to shelter their secret meetings for plots and cabals under the pretence of holding a Lodge. But, God forbid! that the innocent should be confounded with the guilty, or that Freemasonry should be accountable for projects or condemned for practices which it could never countenance. Long and deeply shall we have to regret that the opinion which the public had entertained of a peaceable and undesigning society should be thus abused. But the candid observer will do us the justice to acknowledge that the harmless fold are not accountable for the mean duplicity, the base designs, or the bloody ravages of the wolves in sheeps' clothing.[11]

The visionary fancies which modern philosophists[12] may have annexed to Freemasonry, the absurd and extravagant errors they have attempted to father upon it, are foreign and illegitimate. We disavow and disown them. They bring discredit upon those who would incorporate such vanities with our system: but they debase not the purity of our original constitution. They can be urged only to shew the arts and wickedness of intriguing men; and impeach not the natural tendency of an establishment, whose every precept, form, and ceremony, inculcates virtue, assists order, and disposes to peace. And no one supposes it an argument against Christianity, or

[11] "It is sufficiently in proof that the founders of different conspiracies, aware of the secrecy permitted to the proceedings of the fraternity of Masons, have assumed that character, and availed themselves of the credit given that institution, in order to render unsuspected the tendency, and undetected the progress of their own abominable machinations. From what we have heard and read, we are persuaded, that the fundamental principles and general practices of Freemasonry are as opposite to those of the Illuminees, of the Propaganda, or of any other sect in hostility to good order and government, as light to darkness, or good to evil." (London Review, Aug., 1797.)

[12] The Martinists, Eclectics, Cagliostros, &c.

that impeaches its divinity, that the corruptions of Popery, or the scandals of Mahometanism, have been engrafted upon it: nor is it a reproach to its truth, that false professors and false doctrines have abused the sanction of its name. Such impostures were predicted by the highest authority; and, while they have faded away, the permanency of that sublime and rational system has been a strong proof of its divine origin and superior excellence. And we are assured that genuine Freemasonry will long survive the imitations of imposture and the attacks of misrepresentation.

We cannot too often repeat, that, while our Institution is known to require a firm belief in the existence, a devout reverence for the character, and a cheerful obedience to the laws of the Supreme Architect of the Universe, the Eternal God; while it is evidently built upon, and venerates the Holy Scriptures;[13] that construction must be a forced one, indeed, which imputes to it principles and plans of irreligious tendency! If it were an immoral or anti-christian association, how happens it that so many of the clergy are not only members, but zealously attached to it; not only its apologists, but its patrons? For myself, I declare that such is my high reverence for Christianity, and my devotedness to its cause, that, did I believe Freemasonry, as it is known and cultivated among us, and as I have been acquainted with it, had a tendency to weaken or destroy the faith of the Gospel, I would openly and immediately renounce the Order, and spurn with indignation its badges and its bonds![14]

[13] See the Book of Constitutions, Chapter I., Section 1, "Of God and Religion."

[14] "I have had the honor (said the Rev. Charles Brockwell,) of being a member of this ancient and honourable society many years, have sustained many of its offices, and can, and do aver in this sacred place, and before the Grand Architect of the world, that I never could observe aught therein, but what was justifiable and commendable according to the strictest rules of society; this being founded on the precepts of the Gospel, the doing the will of God, and the subduing the passions, and highly conducing to every sacred and social virtue. But, not to insist on my own experience, the very antiquity of our Constitutions furnishes a sufficient ground to confute all gainsayers. For no combination of wicked men, for a wicked purpose, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honor,

It is equally incredible to suppose it calculated to effect any change of political opinion, much less to promote a revolution in any government under which it may be permitted to operate. For one of the most positive injunctions imposed on a candidate for our Order, and one of the admonitions most frequently repeated in our assemblies is, "to fulfil all civil duties in the most distinguished manner and from the purest motives." This, it is well known, is among our most positive and binding regulations; yet it seems as if our ancestors, fearful of not sufficiently guarding the fraternity against the possibility of being suspected of disloyalty, had judged it necessary, in their general laws, positively to prohibit the uttering of a single sentence in our meetings on any political subject whatever. In the "Ancient Charges collected from old records," is the following: "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy: being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will." Again; "as political affairs have occasioned discord amongst the nearest relations and most intimate friends, Masons are enjoined never to speak of, or discuss them in the Lodge."

How far Freemasonry interferes with the affairs of government will be best ascertained by one or two extracts from the book of Constitutions. Such an appeal "to the law and to the testimony," is the more necessary, because this has lately become a subject of serious alarm; and because our institutes and rules, orders and ceremonies, though printed and published, are seldom consulted

andoubted veracity and good sense, (though they might be trepanned into a foolish or ridiculous society, which could pretend to nothing valuable,) ever continue in it, or contribute towards supporting and propagating it to posterity." (Sermon before the Grand Lodge at Boston, 1750.)

It were easy to quote other testimonies. Were not this note already too lengthy, I would have added that of the Rev. Charles Leslie; a man eminent for his piety, and famous for his masterly writings in defence of Christianity against the Deists, &c., but must refer to his discourse entitled "A vindication of Masonry and its excellency demonstrated;" delivered before the Lodge of Vernon Kilwinning.

but by the brethren. Others do not read them, from indifference; our enemies will not, from contempt; or else they fear to bring their assertions to this light, lest they should be reproved, or confuted. This volume, curious for its articles of remote antiquity, and interesting for its instructive documents, contains the following principles: "Whoever would be a true Mason is to know, that, by the privileges of his Order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him where he resides, or works. Nor can a real Craftsman ever be concerned in conspiracies against the state, or be disrespectful to the magistrate; because the welfare of his country is his most happy object."[15] No man can be invested with the office of Master of a Lodge until he has signified his assent to those Charges and Regulations which point out the duty of that station, and promise to submit and support them, "as Masters have done in all ages." Among other particulars are these: "You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside." "You promise not to be concerned in plots or conspiracies against government; but patiently to submit to the decisions of the supreme legislature." "You agree to pay a proper respect to the civil magistrate; to work diligently, live in credit, and act honourably with all men."[16] Lastly, every candidate, upon admission, is thus charged: "In the state, you are to be a quiet and peaceable subject. You are never to countenance disloyalty or rebellion; but yield yourself, and encourage in others, a cheerful conformity to the government under which you live."[17]

How strange is it, my hearers, that an institution, thus guarded and fenced against political disobedience, should be suspected of being "the hot-bed of sedition!" Or that any one should think of imputing to men bound by these ties, governed by these laws, and under these re-

[15] Constitutions, chap. I., Sect. 2, of government and the civil magistrate.

[16] Constitutions, Part 2. Ceremony of constituting and consecrating a Lodge, installing the officers, &c.

[17] Constitutions, Part 3. Charge at initiating into the first degree.

strictions, "plans of disorganization and rebellion!" Do these principles lead to conspiracy? Are they not diametrically opposite to all disaffection towards "the powers that be; whether it be to the king as supreme, or unto governors?" Do they not more resemble the good old loyal doctrine of passive obedience and non-resistance?[18] We blush for the ignorance, and wonder at the perversity of those who declare that they "view the brotherhood as a horde of conspirators, who have long waited only for the baleful genius of a Weishaupt, to launch out into all the crimes of a revolution."[19]

That an institution which is founded on love to God and love to man; whose glory is to reward in its members those peaceful virtues which are most friendly to their own internal tranquillity, and most beneficent and happy to the world; which declares and repeats to all its candidates and in all its Lodges, that it can never countenance anything contrary to morals, religion, or the state; which expects and requires the highest reverence to the Supreme Being, obedience to rulers, respect to superiors, kindness to equals, and condescension to inferiors; I say, that such an institution should be declared, or even suspected to militate with religion, peace, and social order, is matter of astonishment. It must require the prejudices of an ex-Jesuit to draw so strange an inference from such opposing premises; or the faculty of Scotch second sight to see things thus awry.[20]

Are not Masons, as well as other men, members of

[18] An aged and orthodox divine, in a sermon at the consecration of a Lodge at Ramsgate, in Kent, Sept. 3, 1798, makes this solemn protestation: "As an advocate both zealous and determined, as an advocate for this Order, from the strongest conviction of its excellency, both in politics and patriotism; I scruple not to challenge our bitterest reviler to fix upon one single Mason who dare affirm that in any of our transactions, whether public or private, there is a single trait, either sentimental or practical, in all our Masonic Order, which bears not even the very enthusiasm of loyalty."—INWOOD.

[19] Barruel, vol. iv., of the 2nd English edition.

[20] "Nor less avails this optic sleight,
And Scottish gift of second sight:
Which sees not only all that was,
But much that never came to pass.
And optics sharp it needs, I ween,
To see what is not to be seen."

TRUMBULL'S M'Fingal.

civil society; equally interested in preserving its order and peace? Do they not owe their personal and their associate security to the laws; their protection to the magistrate? What possible inducement could they have for endangering that security, or forfeiting that protection?

Whatever inteferes with the prosperity of any nation, persuasion, or individual, forms no part of the masonic theme. While the real Mason acts within his sphere, he is a friend to every government which affords him protection; and particularly attached to that country wherein he first drew breath. That is the centre of his circle; the point where his affections are the warmest. His philanthropy is by no means incompatible with patriotism; and when he speaks of being free, and of standing on a level with his brethren, he advances no sentiment in militancy with social or political grades and dignities. He admits, and is familiar with, the principle of due subordination. He finds its expediency in his own institution; and he knows it essential to good government and order in the community. "To be free is one of the characteristics of his profession; but it is that steady freedom which prudence feels and wisdom dictates;" a freedom which reason honors and virtue sanctions: a freedom from the dominion of passion and the slavery of vice.

Appeal we to fact, to the history of all nations; and we shall find that Freemasons have always been peaceable and orderly members of society.[21] Submissive, even under governments the most intolerant and oppressive, they silently cultivated their benevolent plan, and secured it confidence and protection by exhibiting in their conduct its mild, pacific, and charitable tendencies.

[21] See "An apology for the Free and Accepted Masons, occasioned by the persecution of them in the Canton of Berne." Printed at Francfort, 1748, 12mo.

And "An impartial examination of the Act of the associate Synod at Stirling;" by the Rev. Charles Leslie.

In a late British publication is the following observation:

"Were there even no other testimony in favor of Freemasonry, the public would not be easily persuaded to look upon that to be big with secret mischief, which is openly espoused by Earl Moira."—Public Characters of 1798 and 1799, vol. I.

They excited no factious resistance to established authorities, conspired in no turbulent and seditious schemes, exaggerated no grievances, nor even joined in the clamors of popular discontent. Making it a rule never to speak evil of dignities, nor interfere with the claims of lawful authority, they, at all times and in all places, supported the character and obtained the praise of liege subjects, and good citizens.

Recur we to the American history. Were Price, Oxnard, Tomlinson, Gridley, leaders in rebellion? Was Warren a seditious person? or does Washington countenance conspiracy against government? Are not the members of the fraternity known? Are they such as are generally thought to harbor inimical designs against the civil or ecclesiastical establishment? Are the lodges principally composed of, or governed by, men suspected of disorganizing projects or demoralizing views? You will unite in answering No! Scarcely an individual can be found in our Order who can be thought to favor such principles.

But enough, surely, has been said to convince every candid and unprejudiced mind, that the members of the ancient fraternity of Free and Accepted Masons are incapable of a design so base and villanous as "a conspiracy against religion, government, and social order."

And we, my brethren, know, and it is our boast, that a profound veneration for the Christian verity, and a dignified respect for the government, and a patriotic zeal for the welfare of our country, are among our sacred duties and our dearest interests. In this character and conduct may we still be known and respected; continuing to "walk by the same rule, and to mind the same thing."

The officers and Members of King David's Lodge, this day to be installed and consecrated, will permit me, ere I retire, to congratulate their establishment, and tender them my best wishes.

While your attachment to Freemasonry and zeal in its cause demand the approbation of all its friends, may your lives and virtues confute the slanderous reports of all its enemies.

May your lodge be beautiful as the temple, peaceful as its ark, and sacred as its most holy place! May

your oblations of piety and praise be grateful as the incense, your love warm as its flame, and your charity diffusiue as its fragrance! May your hearts be pure as the altar, and your whole conduct acceptable as the offering! May the approbation of Heaven be your encouragement; and may that benignant Being, "who seeth in secret, reward you openly!"

Finally: May we all be accepted of God; workmen that need not be ashamed, rightly discharging the duties of life. May we abhor that which is evil, and cleave to that which is good; approving ourselves to every man's conscience in the sight of God; and be continually making approaches to that state where the credit of virtue is established and secure, and its satisfactions perfect and eternal.

PAST D. G. M. OF THE GRAND LODGE OF MASSACHUSETTS, U. S.

HONORARY MEMBER OF THE BANK OF ENGLAND LODGE, LONDON; THE SHAKESPEARE LODGE, WARWICK; THE FIRST LODGE OF LIGHT, BIRMINGHAM; THE ST. PETER'S LODGE, WOLVERHAMPTON; THE WITHAM LODGE, LINCOLN; THE ST. PETER'S LODGE, PETERBOROUGH; LIGHT OF THE NORTH LODGE, LONDONDERRY; ROYAL STANDARD LODGE, KIDDERMINSTER; LODGE RISING STAR, WESTERN INDIA, BOMBAY; ST. GEORGE'S LODGE, MONTREAL; LODGE SOCIAL FRIENDSHIP, MADRAS, ETC.

Αἰδεῖσθαι τοὺς Θεοδιδάκτους.—SOPHOCLES.

Omnes Teletas ac Mysteria tacitumitate pariétibusque claudunt.

VARRO.

SCOPWICK VICARAGE,
August 1, 1849.

DISCOURSE XI.

"— With well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."—1. PETER ii., 15, 16.

I SHALL use these words, my brethren, as the motto to a discourse, wherein I propose, after adverting to the injustice of those imputations which are brought forward against Freemasonry, briefly to consider the way in which we can best preserve it from misrepresentations, and best defend it against censures.

Whilst we feel our minds enlarged by its discoveries, our hearts expanded by its charities, and our satisfactions increased by its influence, we cannot grow indifferent to its interests, nor hear the reproaches repeated against it with the coldness of unconcerned auditors, without emotion and without reply. With honest zeal we come forward; not to contest the subject in "a war of words;" not to discuss, but to demonstrate; not to defend opinions against those whom no reasons will satisfy and no arguments convince; but to vindicate our principles by referring to their effects on our temper and our conduct.

Modesty, which retires from observation; diffidence, which always entertains an humble opinion of its own merit, and avoids ostentation as it does censure; have hitherto restrained us from such a plea: but our enemies impel us to this issue.

1. Freemasonry, you know, is, at the present day, viewed in an unfavorable light: and we are considered by some as covenanting on principles, and associated for purposes destructive of civil subordination, and tending to dissoluteness and infidelity; to the disavowal of all that is venerable in virtue or sacred in religion. In vain have we repeatedly unfolded our sentiments to public examination, in the most honest, ingenious, and explicit

manner. Our protestations are disregarded: and while every paltry pamphlet or paragraph written in opposition to us is eagerly read and implicitly believed; what we publish, particularly the Book of Constitutions, which contains our laws and ceremonies, is never enquired after, never consulted.

My brethren, our inexorable accusers arraign us at the tribunal of the public, to defend ourselves, not against what they know, but what they suspect; to answer, not for what they have experienced, but what they fear. This is taking us at great disadvantage: and the unfairness, as well as injustice of such an allegation, will excuse our passing it by in silent contempt. We challenge them to point out the instances in which we have appeared the advocates or abettors of immorality or rebellion! We submit our actions to their prying investigation; hoping, besure, some allowance for the frailties and imperfections incident to humanity; arrogating to ourselves no immaculate purity nor indefectible virtue; but neither needing nor asking apology for anything that is peculiar to us as Masons.

Assured that whatever follies or imprudencies may have injured our credit as men, and that whatever vices have wounded our character as Christians, it never justified the former nor allowed the latter, let us exculpate our institution; and frankly declare that our errors and crimes are from another source, the weakness and depravity of human nature, the incitements to evil, and the corruptions of the world, to which all alike are exposed.

A distinction must be made between what is attributive to Freemasonry, and what is not; between what is within its influence, and what is beyond its sphere. For though we may safely declare that it is impracticable to ascend into these regions without improvement of the heart, and enlargement of the understanding, and without carrying along with us into the world we are obliged to act in, something to purify our conduct and meliorate our condition; yet we do not pretend that Masonry was inistituted for the express purpose of teaching morals. And though all its rites, ceremonies, and charges, imply the necessity, and express the importance of piety and virtue, and with impressive solemnity inculcate their

observance; yet it never professed to be a substitute for natural or revealed religion, nor to prescribe the faith, regulate the conscience, or control the judgment of any. It has enough liberality to allow each man to be "free," but so much restraint as to prevent him from using his liberty for "a cloak of licentiousness."

We are the more particular in making this discrimination, because some late writers have suggested that Masonry professes to supersede all religions, and to introduce a moral code of its own in their stead.

2. Many are so uncharitable as to lay the blame of every thing erroneous in the sentiments or reprehensible in the conduct of a Mason, to the regulations or principles of the Institution to which he belongs; falsely arguing, or obliquely insinuating that because he was reproachable, that must have base and immoral tendencies.

Now, this mode of reasoning is not perfectly just. It is not fair to predicate worthlessness of that profession which may have some unworthy professors.

But if Freemasonry has not made us better, is it certain it has made us worse? Are we more loose in our principles, more unjust in our actions, more niggardly in our dispositions, or more parsimonious in our charity, than before we entered the lodge? Are we more so than those who are not of the Fraternity? Are the most thorough Masons conspicuous as the most notorious villains, the most daring infidels, or the most insidious jacobins? Or are the base, the atheistical, and factious, always Masons?

We confess, with sorrow, that there are some of our Order who deserve not its protection and dishonor its name. But would our opposers wish to conclude from that, that all Masons are similar to them? Is it right to argue thus? Are such inferences admitted in estimating other professions? Doth the perfidy of a single Judas give grounds to conclude that all the other disciples were faithless and traitors? Why, then, is a mode of reasoning which is never justified in any other cases, only supportable when directed against Freemasonry?

But if we have been disgraced by some, who have walked unworthy of their profession; so likewise have we been honored by others, who would reflect lustre on

any society. Admitting that there may be seen among us some whose conduct deserves the odium of all the wise and good; are there not others, whose actions even prejudice cannot censure, and whose virtues even malignity did not impeach? If Masonry be made responsible for the ill conduct of the few, ought it not, in all reason, to have credit for the good conduct of the many? The greatest characters in the world have laid aside their dignities, and put themselves on a level with us. Not that I would have it imagined that Freemasonry can derive any authenticity or importance from the celebrity of those who belong to the society: it being rather calculated to confer respectability, than necessitated to borrow it. Yet, when we find in every period of its history some of the first rate characters in every estimable respect, belonging to it, and glorying in it, the conclusion cannot be considered extremely arrogant, that the Institution has some real excellence; at least, that it is not so "frivolous" or "dangerous" a combination as some would fain represent it. It is not to be supposed that the great, the wise, and the good, of all ages, would have given it their decided support, had they found it containing any intrinsic principles repugnant to the interests of society, or hostile to their religious principles. Would they not, rather, have been the first to have proclaimed the evil of its tendency, and to have avowed their condemnation of its spirit and design?

Suffer me, now, in conclusion, my brethren, briefly to point out what I consider the best, I might say the only effectual method, of vindicating the principles and re-establishing the credit of the Order.

To remove the veil which misinformation and prejudice have thrown over the eyes of our enemies, it remains for us to convince them by our lives of the truth of our declarations; and to let our conduct be a letter of recommendation, "seen and read of all men."

This is a kind of conviction which must at length prevail over the most obstinate and unyielding prepossessions.

A good life is an unanswerable refutation of every charge.

By a life and conversation regulated by wisdom, and sanctioned by virtue; by discharging every duty with

integrity and fidelity; and by exercising to all around us every friendly and tender office of charity; we shall demonstratively prove that our Institution does not train us up in demoralizing principles; and that they are either ignorant or foolish men who have said that it did.

By piety towards God, and faith in the Lord Jesus Christ; by a veneration for the Gospel, an exemplary obedience to its precepts, and a regular observance of its institutions; we shall get clear of the charge of being "anti-Christian conspirators."

Lastly: By our zeal for the interests of our country; by maintaining, supporting, and defending its civil and religious liberties; by paying all due allegiance, honor. and submission to its magistrates, supreme and subordinate; by leading peaceable lives in all godliness and honesty; and by endeavoring to promote harmony and good-will, condescension, and subordination among all orders of men; we shall put to silence the opprobrious allegations of those who strive to prejudice the public against Freemasonry by insinuating that it is "the hotbed of sedition," and fraught with purposes for the subversion of all government and rule, all thrones, principalities and powers.

Thus, my brethren,

> "We'll dissipate each dark and threatening cloud
> That prejudice and calumny can raise,
> By radiant probity of heart and life,
> And persevering deeds of love and peace.'

Defended and illustrated by an edifying example, Freemasonry will yet triumph in its influence, and be respected in its effects.

While we evince in practice those principles we profess in theory, our Institution will "have a good report of all men, and of the truth itself;" and those who "speak evil of us as evil doers, will be ashamed," seeing they falsely accuse and misrepresent us.

Regulated by the precepts of wisdom, supported by the strength of virtue, and adorned with the beauty of beneficence, our actions will escape censure, if they meet not praise. If we live within compass, act upon the square, subdue the passions, keep a tongue of good re-

port, maintain truth and practice charity; we shall not only display the principles, but honor the cause we have espoused. Such an exemplification of its tendencies, will do more to wipe away the unfavorable impressions which any have received against the Institution, and will more effectually conciliate their esteem of it, than all the reasoning of labored argument, or all the eloquence of verbal panegyric.

Then, as we honor our profession, our profession will be an honor to us.

Remember, brethren, that the interests of Freemasonry are in your hands. Be careful, then, not to blend with it your weaknesses, nor to stain it with your vices. Consider how much the world expects of you; and how unwilling to make you any abatements. Consider with what dignity, fidelity, and respectability you ought to support the character you bear: and render the name of Freemason illustrious, as designating worth and virtue of superior stamp.

It is highly incumbent on you to "walk in wisdom towards them that are without;" doing nothing that should render your principles suspicious, or disgrace your institution in their eyes, nothing that should give them new occasion of dislike, or increase their former prejudices. For, "be assured that, if in your conduct you forget you are men, the world, with its usual severity, will remember that you are Masons."

While ambitious of obtaining the favorable opinion of men, let us not be regardless of the honor that cometh from God. His approbation will make us ample amends for all we may suffer from their evil surmisings and unjust reproaches. Let us, therefore, seek to please God rather than men. Remembering that we are his servants; let us be fervent in spirit, serving him with fidelity, constancy, and zeal. Let the sense of his adorable presence never, for a moment, be estranged from our minds. May all our conduct be strictly and invariably directed by his will and word. May we "walk worthy of the Lord unto all pleasing;" and, "when a man's ways please the Lord. he maketh even his enemies to be at peace with him."

To conclude:

If, brethren, we have any true love for Masonry; if

we have at heart the honor and the interest of this most ancient and venerable Institution; we shall be careful, not only to rule and govern our faith, but to square our actions by the holy word of God; and, while with each other we literally walk upon the level, may we keep within due bounds with all mankind. Thus shall we merit and obtain the reputation, not only of "good men and true," but of wise and skilful Free and Accepted Masons.[1] And when he who is "the first born among many brethren," shall again appear "to be glorified in his saints and admired in all them that believe," may he pronounce our commendation and designate our reward by this declaration, "these shall walk with me in white, for they are worthy!"

[1] Brother Benjamin Green's Oration before the Philanthropic Lodge, June 24th, 1797.

DISCOURSE XII.[1]

As the time has now arrived, my brethren, when I am to retire from the office with which I have for several years been honored, and shall not again address you in public; I am desirous of leaving with you, now, my last counsels and my best wishes.

As Chaplain to the Grand Lodge, I have been repeatedly called upon, both to lead the devotional exercises, and to perform the preceptive duties on public consecrations and festivals. During the course of this service I have endeavored, to the best of my abilities, to illustrate the genius and to vindicate the principles of our Institution; and, while inculcating upon the members a regard to its duties, to impress the community at large with a favorable opinion of its design and tendency. And you have not only listened to my instructions with attention, but have expressed, in the most flattering terms, your acknowledgment of my fidelity and your approbation of my zeal. To have acquitted myself, in any degree, to your satisfaction, in my addresses to you, and in my public vindication of the Fraternity, is a circumstance upon which I shall reflect with grateful sensibility so long as I live.

Desirous of improving the interest I have obtained in your regards for the purpose of animating you to a spirit and conduct becoming the ancient and honorable Institution to which you belong, I beg your attention to a few parting counsels upon several topics of great importance to your credit and your happiness as Masons.

With this view I have, according to clerical custom, selected a text for my discourse from the Sacred Scrip-

[1] On resigning the office of Chaplain to the Grand Lodge of Massachusetts, December 27, 1799.

tures. As pertinent to my situation and my design, I shall make use of that passage inserted in the 2 Cor. xiii., 11:—"Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace; and the God of love and peace shall be with you." This is the affectionate farewell which the Apostle Paul took of his Christian friends at Corinth. Its import is this: May all joy and happiness ever attend you! That this may be the case, make it your care to amend whatever is amiss among you, and rise to the greatest perfection in virtue. Support and help one another in affliction: and may you be yourselves comforted with those strong consolations which true Christianity suggests. Cultivate for each other an endeared attachment, and retain an intire unanimity. And let me urge it upon you that ye be peaceable in your demeanor, and charitable in your sentiments; for then the God of love and peace will graciously own and bless you, and be your present helper and everlasting portion.

In like terms, and with like cordiality, would I apply this pathetic counsel to you, my most valued friends, and echo these pious wishes on your behalf. But, as your Christian duties are inculcated on other occasions, there is no propriety in my dwelling particularly on them now; I shall confine myself principally to those that are masonic.

In the knowledge and observance of these, also, brethren, be perfect.

1. To be thoroughly instructed in the lectures, well acquainted with the ceremonies, and complete in the degrees of Freemasonry, is the ambition of all. But by this very inclination, laudable as it undoubtedly is, some are prompted to a more rapid progress through its forms than is consistent with a clear and adequate comprehension of its principles. Hence they gain but a superficial, or, at best, only a theoretical and speculative knowledge of its sublime arcana: and, not applying to practice its symbols and its rules, they do not live in its influence nor exhibit its effects. They mistake the process for the result; and rest in the means, without attaining the end.

Masonry is an art of great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees. By much instruction and assiduous applica-

tion, advances are made. Every step is progressive, and opens new light and information. "According to the progress we make we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or a greater degree of perfection."[2]

He who knows the names and understands the application of the various tools and implements of the Craft, is, to be sure, thereby thoroughly furnished to every good work; but he, only, who uses and applies them to intellectual, moral, and social edification is the workman that needeth not to be ashamed.

Therefore, in exhorting you to be perfect in Masonry, I intend, not merely that you should be expert in the Lectures, or eager to rise through its degrees; but that you should enter into the spirit of its solemn rites, and learn the full import of its interesting symbols; that you should be perfect in the knowledge and in the application of its principles, in the possession of the virtues it expects, and in the discharge of the duties it enjoins.

2. Moreover, my brethren, be of good comfort.

There are, indeed, many troubles in the lot of humanity; and you, like others, are exposed to them. But be not dismayed. By our excellent Institution you are furnished with preventives or remedies against most of them, and with supports and solace under all. You have a retreat, over which the changes of the world have not the least power. They reach not its peaceful recesses: they intrude not on its sacred quiet. Your cares, perplexities, and misfortunes, follow you not into the Lodge. You leave them behind you, with the agitated scene of which they are a part; and come hither to partake the sweet comfort of brotherly love, the bland alleviations of sympathy, or the effectual relief of charity and beneficence, when that is wanted also.

Here you are introduced to associates whose warm and generous souls, whose enlightened and elevated minds, are drawn towards each other by wishes the most virtuous and sentiments the most sublime. Here you enter into a faithful, tender, and refined friendship. In this intimate and endeared connection, the inclinations are free, the feelings genuine, the sentiments unbiassed.

[2] Preston.

And the undisguised communication of thoughts and wishes, of pleasures and pains, shows that the confidence is mutual, sincere, and intire. Advice, consolation, succour, are reciprocally given and received, under all the accidents and misfortunes of life. And what sorrow can resist the consolation that flows from an intercourse so tender and so kind? The pains and troubles of a wounded heart will soon be alleviated or cured! The clouds which overshadowed the prospect will quickly fade away. Light will break in upon the view, and hope and joy gild and decorate the scene.

Yes, my brethren, in coming hither you gather restoration from the past, refreshment for the present, and resources against the future: and you return back to the world, with a calm, resolute, and well fortified mind, better fitted to meet the trials, and better enabled to bear the burdens of life.

In fact, in the very course of passing through the several grades, you acquire a firm and steady resolution of mind, prepared for every reverse, superior to every shock. You learn the discipline of virtue; you listen to the instructions of wisdom; and, following a faithful and unerring guide, you put your trust in God, and fear nothing.

"Wherefore, we beseech you, brethren, comfort yourselves together and edify one another, even as also you do:" and be particularly attentive to the circumstances of the afflicted and the wants of the destitute, "that their hearts may also be comforted by being knit together in love," with those who have dispositions to sympathize with their sorrows and willingness to supply their need![3]

On another score, too, I would exhort you to be of good comfort; and that is, with respect to the reflections lately cast upon the Order to which you belong.

Though the ignorant suspect, and the prejudiced

[3] "To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To sooth the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships and form our connections."—Preston's Illustrations of Masonry.

stigmatize your views and labors, "fear ye not their reproaches, neither be afraid of their revilings." Notwithstanding all their united attacks and pertinacious opposition, Masonry will still retain its influence and its credit; and, like its own well-compacted arch, will even be rendered more firm and strong by the pressure and the weight it bears.

It is rendered still more secure if the members grow more and more united in judgment and affection to each other, and in their attachment to the ancient Constitutions, privileges and principles of the Craft. This is the more necessary at the present day, because one of our most formidable opponents commences the deduction of his "Proofs," with an account of "the schisms in Masonry."

Let me, therefore, in the third place, enjoin it upon you to be of one mind.

Among the variety of duties incumbent upon you, remember that there is none more essential to the preservation, none more efficacious to the welfare of our Institution than unanimity. This makes the cement, the great principle of cohesion, which gives compactness to all the parts and members; forms them into a regular structure, into one uniform building; and adds harmony and beauty, firmness and stability to the whole. Or, it may be likened to the key-stone which compacts and strengthens the arch on which the edifice is supported and upheld.

A cordial affection is the life and soul of all societies, and must be much more so of those who pretend to associate together upon the noblest maxims of charity and friendship.

Unity is the golden chain which binds our willing hearts, and holds together our happy society: the principle on which depends its internal harmony and its outward prosperity.

Jars and discords among the brethren will not only loosen the cement of the well-joined fabric, but sap its very foundation. "Need I mention, says a Rev. Brother, need I mention the malicious triumph which any schism or contest among us would give to the enemies of our ancient Craft? A factious spirit would soon check the

progress of true Masonry, and strengthen every vulgar prejudice against us."[4]

As in the erecting of the Temple of Solomon every thing was so prepared that "there was neither hammer, nor axe, nor any iron tool heard in the house while it was building;" so of Freemasons it has always been the boast that they perfect the work of edification by quiet and orderly methods, "without the hammer of contention, the axe of division, or any tool of mischief."

I speak, then, a language harmonious in your ears and congenial to your hearts, when I say that you are "kindly affectioned one to another," and "perfectly joined together in the same mind and the same judgment;" walking by one rule and following the same thing.

Having but one interest and one object; the benefit and advancement of the whole; be persuaded to pursue it with concurring harmony and joint agreement. While particularly interested in the welfare of the lodge to which you individually belong, be regardful of the general welfare. And let there be no other contest among you than that most honorable of all contests, who shall do the most good.

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore!"

To bind you more firmly together in the bonds of unity, and to strengthen the ties of brotherly love, has been an aim ever kept in view in my discourses before the fraternity: and, in this my final address, "I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you!" "Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind."

I have but one direction more.

Live in peace.

This is a natural effect, and will be the certain result

[4] Dr. James Grant's Sermon at Greenwich, June 24, 1774.

of that unanimity and concord of which I have just spoken.

So often have I, on former occasions, expatiated upon the specific genius of Freemasonry, and on the necessity and beauty of a correspondent conduct in its members, that I need now only repeat my earnest desires that you would invariably, unitedly, and affectionately "follow after peace," and "study the things that make for peace" and are conducive to mutual edification.

It has been well observed that, "no splendor of talents, no endowment of body or mind, can be put in competition with those humble but lovely virtues which serve to make us endearing and endeared. Abilities alone may excite admiration, the tribute of the understanding; but, joined with amenity of manners, they never fail to conciliate affection, the better tribute of the heart."

Let it always be known that we belong to a society, cemented by union, and edified with peace: where all the members are inviolably attached to the general good, and harmoniously conspire in its promotion; where unfeigned affection prevails; where every man is the sincere friend of every man; in a word, where all vigorously and cheerfully exert themselves in acts of kindness and labors of love. Such principles, surely, will advance and establish the happiness of the whole, and the welfare of each individual: and upon such principles our society hath bidden defiance to opposition, and been secured from dissolution or decay.

Glory to God in the highest, peace on earth, and good will towards men, is the disposition and the desire of every Free and Accepted Mason. With such a temper, brethren, you will enjoy the satisfaction of your own hearts, the approbation and concurrence of all the wise and good, and the God of love and peace will be with you. That divine Being, who is the author of peace and the lover of concord, will render your endeavors successful, and reward them with the blessings of time and the glories of eternity!

Finally, brethren, farewell! Accept the best wishes, as you share in the best affections of my heart!

The special relation in which I have stood to you will now cease; but the affection connected with it, and the gratitude arising from it, will ever remain.

My particular thanks are due to the officers and members of the Grand Lodge for the honors and the patronage with which they have distinguished me. And I intreat them, with my brethren all, to accept my warmest acknowledgments for their assistance and kindness. Their attentions have been so flattering, their benevolence so disinterested, their bounty so liberal, their sympathy so tender, that I must be inexcusably insensible not to feel; and feeling, criminally ungrateful not to express, my many obligations.

The affecting adieu I am now taking, brings forcibly to mind the last solemn parting, when death shall separate me from those whom I have cordially loved; whose society made the charm of my most privileged moments; and to whom, under Providence, I owe most of my earthly prosperity.

Tender and faithful friends! Death is hastening to interrupt, it cannot dissolve, our union. No! Virtuous attachments are eternal. They are renewed in Heaven. We meet again there, to part no more!

A

MASONIC EULOGY.[1]

RESPECTED HEARERS,

You see before you a band of brothers, connected with each other by the firmest engagements and most affectionate ties. Warmed with the most general philanthropy, they profess to unite their endeavors in the benevolent design of assisting the perfection of the human character, and the harmony and happiness of society. Their Institution boasts its origin in the earliest ages of the world; and it retains its ancient laws uncorrupted, its venerable rites and expressive symbols unchanged, and its primeval ceremonies intire. The stupendous pyramids which were raised, the lofty obelisks inscribed, and the magnificent temples built, by masonic hands, have yielded to the ravages of time; but the Institution itself has survived their overthrow, and outlived their glory. It will continue still, and flourish, till

> ——————"The great globe itself,
> And all which it inherit, be destroyed,
> And, like the baseless fabric of a vision,
> Leave not a wreck behind."

Had we leisure, it would be an interesting and entertaining research to trace its progress through the various stages of society it has successively improved and adorned: To see its early honors in Egypt;[2] its consecration at

[1] Delivered at Worcester, June 24, A. L. 1794, on the Festival of St. John the Baptist, before the Officers and Brethren of the Morning Star Lodge, in that town, joined by Trinity Lodge from Lancaster.

[2] Those who have most minutely investigated ancient history, will have reason to date the origin of the Egyptian mysteries at the times of Joseph; who, not being able to subvert the idolatry and superstition of the country, and introduce his own purer faith, com-

Jerusalem; its subsequent glory; and its preservation and extension "in ages long gone by." It is true that in recurring to some periods of its remote history, we should have occasion to lament that the unfounded and illiberal prejudices of too many which it could not soften, and their corrupt passions which it could not subdue, at times denied the Craft its merited honors, opposed its cause, and impeded its progress.[3] Like the sun, its emblem, it has at times been obscured. Clouds and darkness have overshadowed its lustre: the clouds of error and the darkness of ignorance. But from the temporary penumbra it always emerged with increased splendor. And though from low minds mists of prejudice may still arise, and dim the clearness of its horizon, before the meridian light of reason, truth and wisdom, they will quickly disappear.

In the dark ages Masonry yielded only a faint and glimmering radiance: "a light that shined in a dark place." But, when the gloom of ignorance and barbarism was dispelled, it revived in its pristine consequence and glory.

Those who enter minutely into the history of this society, will find it eventful and interesting. Various have been the efforts wantonly used, even in later times,

municated to select friends, under suitable cautions, the knowledge of the Divine unity and spirituality, of the immortality of the soul, and some leading truths in the patriarchal religion. These dogmas were transmitted down; but, through the lapse of ages, became somewhat obscured and corrupted.

The Eleusinian and Gentile mysteries were probably branches of this more ancient establishment; and not distinct institutions. For an account of these, consult Ælian, Var. Hist. xii., c. 24. Pausanias, x., c. 31, and Meursii Eleusinia: In tom. 7, Gronov. Antiq. Gr.

† "Nor did the priests of the mysteries neglect to recommend to the brethren a spirit of friendship and the love of virtue; so pleasing even to the most corrupt minds, and so requisite to render any society respectable in its own eyes."

Gibbon's Obs. on the Seventh Book of the Æneid.

[3] Prepossession hurries people to condemn what they will not have patience to understand.

Happily at the present day these prejudices lose much of their pristine obstinacy. "Time has allayed the violence of party, and checked with a cool discretion the tumults of opposition. Mankind, superior to national predilection or the barriers of policy or priestcraft, begin to follow the genuine dictates of reason, and honour the wise and the good whatever be their country or their creed."

to disturb its tranquillity and diminish its importance. Dissatisfaction has, however, been obliged to yield to conviction; and the groundless imputations of enmity, have been silenced by a display of the virtues the Institution recommends and excites, and the laudable effects it produces. Among all nations, at last, its salutary influence is felt, and its beneficial tendency acknowledged And, (though, like the common blessing of light, unheeded in its silent operation,) men are ignorantly indebted to it, as a principle, for some of the most disinterested exertions of generosity, and some of the sweetest intimacies of endearing friendship and social life.

Freemasons have always considered liberality as a virtue of the most general obligation and diffusive nature. To administer relief to the needy, and consolation to the distressed, is their most constant wish, and their highest pride; establishing friendship and forming connections not by receiving but conferring benefits; and diffusing the conveniences and comforts of life with that cheerful readiness and benevolent impartiality which heightens their value and sweetens their possession. Their bounty is not dissipated among those who can return the obligation; but is frequently conveyed to distant lands and foreign cities, to the naked and the hungry who see not the hand that reaches out the kind supply, and can make no acknowledgment to their unknown benefactors but the ardent benediction of gratitude.

To communicate the blessings of which we are partakers; to contribute to the successful propagation of knowledge, virtue and peace, of the sciences and the arts, and of whatever cultivates and adorns social life; and to assist the advancement of human happiness; have ever been the great objects of this venerable association. Impressed with a due sense of their obligation to the discharge of these duties, the members of it have steadily pursued such means as were apparently most conducive to the accomplishment of so desirable an end: And they hope to surmount the obstacles and discouragements which retard its more general propagation.

To reflect on the rapid progress and present general diffusion of the Royal Art[4] through almost every part of

[4] "This art was called royal not only because it was originally prac-

the habitable world,[5] must be particularly agreeable to all its friends, to every one sincerely interested in the cause of humanity; the happiness of his species.

At the present, as in every former age over which it hath spread its principles, Masonry constitutes the affectionate and indissoluble alliance which unites man in warm cordiality with man. It forms the most liberal and extensive connections. No private prepossession nor national predilection, no civil policy nor ecclesiastical tyranny, no party spirit nor dissocial passion, is suffered to prevent the engagement, or interfere with the free exercise of that brotherly love, relief and fidelity, it fails not to produce. It has for ages been lamented, that petty distinctions and partial considerations, irrational prejudices and contracted sentiments, should so much obstruct the friendly intercourse of mankind. Masonry breaks down these formidable barriers. In its solemn assembly, around its social altar, meet the inhabitants of different countries with benignant looks of esteem and sentiments of unfeigned friendship. Around distant lands it casts Philanthropy's connecting zone, and binds together in the same sympathies the whole family on earth.

By the use of the universal language of Masons, members of the fraternity of all nations communicate easily and freely with each other.[6] On every quarter of the globe they can make known their wishes, and be sure of finding an attentive friend, a hospitable asylum, and liberal assistance.

tised by Kings and Princes, who were its first professors and warmest patrons, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind." (Smith.)

[5] Eumenius, speaking of the number of Masons that went over to the Continent, about the beginning of the fourth century, says, "even your city Autun, most devoted to your service, and in whose name I am especially to congratulate you, has been well stored with architects and Masons, since your victory over the Britons, whose provinces abounded with them; so that it now rises in splendor, by the rebuilding of ancient houses, erecting public works, and the instauration of temples. Thus the ancient name of a Roman Brotherhood, which they long since enjoyed, is again restored, by having your Imperial Majesty for their second founder." (Paneg. Emp. Maximian, Aug. dict.)

See "Notices of the History of Freemasonry, in all parts of the World." 8vo., Boston, 1798.

[6] "Freemasons possess what the learned have sought in vain, an

With Religion, whose sublime doctrines it cannot increase, whose noble precepts it cannot improve, and whose sanctions it dare not adjudge, Masonry does not interfere. The duties of piety must be the voluntary and spiritual intercourse of man with heaven. Over them it usurps no control and claims no jurisdiction. It is satisfied with teaching all the brethren to remember that "the eye which seeth in secret," observes all their conduct; that they must therefore "live as seeing Him who is invisible," and have their souls raised superior to the gross indulgences of vice, and their affections refined by the sublime energies of virtue; that they must be alive to all the engaging duties of benevolence, and be attached to their fellow men by all those tender ties of friendship and good will which hold the heart in the most permanent captivity.

Such, my hearers, is the genius, the design, and tendency, of this Institution.

But faint and imperfect is the representation I have given. Yet I cannot but hope that, though it be but as the sun painted in the dew drop, it will be found to have the merit of reflecting something of the splendor of its original.

At the door of Masonry I stand with my taper. Would you view the glories of the temple, enter in, and dwell there.

The ingenuousness of Nature, my brethren, kindles a blush at the praise which comes so near to ourselves. Yet, who, but one of its own members, can speak the eulogy of an establishment, all of whose regulations, and most of whose effects, are not open to general inspection, but designedly concealed from all but the initiated? Determined by his conviction, and in the cause of Truth, Reason and Philanthropy, indifferent alike to ridicule and censure, the speaker asserts the high utility and value of this society, for the encouragement and cultivation of those attainments and qualities which are of vital consequence to moral and social man. He honors from his soul its laws: those laws which softening nature by humanity melt nations into brother-

invariable cypher for general communication." (See "Freemasons Mag.," vol. 1.) Mr. Locke's Notes to the MS. Bodl.

hood. Happy would it be for the peace of the world were they more universally acknowledged. They would give quiet to the nations. They would annihilate the spirit of martial glory, and utterly debase the pomp of war. They would be instrumental in ameliorating the dispositions of men; in awakening and exercising their virtues; in exalting their condition and their happiness.

Seek ye a pure source of joys to enliven your prosperity? Ask ye for consolation in adversity? Want ye relief from poverty? Enter our temple and share our blessings. Friendship will conduct your faultering step, Virtue will strengthen your resolutions, and Wisdom enlighten your mind. There, also, Pity and Charity will direct your benevolence, and give value to the exercise of your kindness. There Hope will brighten your prospects, and Glory crown your deeds.

To this commendation of our society, my beloved brethren, your knowledge and your hearts will bear willing testimony. Let the actions of your lives afford corroborative evidence. Answer the raised expectations of the world. While ambitious of extending the influence, neglect not to support the credit of this ancient and venerable society. May the amiable simplicity and goodness of your manners produce sentiments of esteem in others for the principles from which they arise! Disgrace not your profession by any unworthy action.[7] Masonry may, indeed, suffer for a while from the suspicions of the ignorant and the censure of its enemies, but it can be lastingly injured only by the imprudences and ill conduct of its members and friends. Let, me, therefore enjoin it upon you, while you treat with just indifference the insinuations and surmises of the disingenuous and the perverse, to silence the tongue of reproach by the rectitude of your conduct, and the brilliance of your virtues. Let it be seen in you that our Institution produces the good effects we have so openly boasted, and the virtues we have so frequently recommended and warmly approved. Fix your eyes steadily on the important object of your Association. Let it open the affectionate embrace of your large philanthropy, and lift up the hands of ra-

[7] In the ancient Masonic Charges is this injunction: "Ye shall do no villainie whereby the Craft may be slandered."

tional devotion! Let it exalt the capacity of the mind, refine the social sympathies, and form you for the noblest purposes of reasonable life!

RIGHT WORSHIPFUL MASTERS,

RESPECTED OFFICERS, AND BELOVED BRETHREN!

You this day assemble to celebrate the increased reputation and usefulness of Masonry; and to pay the tribute of affectionate remembrance to its departed patrons and brethren. Let hilarity, therefore, be tempered with thoughtfulness. Forget not in the cheerfulness of the day to retain decorum in festivity, and innocence in mirth. Let virtue chasten your pleasures, and it will give them a higher relish.

While you commemorate the wisdom and glory of Solomon, the fidelity of Hiram, and the virtues of St. John, you will join also in celebrating the valor of Warren and the wisdom of Franklin. While you praise departed worth, neglect not to honor living virtue. And add to all your songs the chorus of acknowledgment and affectionate respect to our surviving patron and brother, Washington, "the friend of Masonry, of his country, and of man."

Around the altar of friendship do we thus yearly assemble, and bring our votive incense to that temple which our predecessors founded on the firm basis of virtue, and supported by the pillars of wisdom, strength and beauty. We meet not to drain the bowl of intemperance, nor to indulge the excesses of gluttony: but to renew the cordialities of friendship, the resolutions of love and good will. We assemble not to disturb the peace of mankind by the busier plans of ambition, nor to fabricate those arts of luxury which but augment the miseries of life: Our object is to enliven the kindly sensibilities of human nature, and all the sweet civilities of social intercourse.

CHILDREN OF LIGHT!

The duties of your profession are interesting and important. The duties of society and of religion are also binding upon you. May you discharge them all with

the utmost freedom. Be willing to adopt what you find to be excellent; and in the best of causes be the warmest of advocates.

The duties of piety claim your first and chiefest attention. Their sacred spirit should sanctify, pervade, and influence all your thoughts and actions, ennoble all your pursuits, and be both the beginning and the end of whatever deserves the name of wisdom.

Demonstrate by devout reverence, and habitual goodness, your homage, fidelity and love to the Almighty Architect. Ever act as under the inspection of that "Eye which seeth in secret." Neglect not to implore the assistance of the Deity in your building; work by His perfect plans: and consecrate the edifice you finish to his glory and praise.

> Weigh well the powers of simple piety!
> Make it the key-stone in your arch of virtue;
> And it will keep that graceful fabric firm,
> Though all the storms of fortune burst upon it.

Forget not that you have professed yourselves "members of the great temple of the universe, ready to obey the laws of the Grand Master of all, in whose presence you seek to be approved."

Next cultivate and exercise the principles of generous philanthropy and munificent benevolence. Your liberalities and affection must not be limited to kindred and neighbors; nor circumscribed within the narrow confines of self-interest or personal obligation; but, uniformly directed to the general welfare, must be dilated into an exercise wide and extensive as human kind. "You must assuredly know that in all the bonds by which we are united; in all the lectures we receive; and in all the exercises by which we endeavor either to amuse, instruct, or benefit each other; strict justice and universal charity form the principle, the sentiment, and the labor of the Free and Accepted Mason."[2]

In the endeared and sublime friendship you have formed, you are to consider, more especially, the interests of a brother as inseparable from your own. And your's is the sweet satisfaction of alliance with those, to whose bosoms you may confide the most important and secret thoughts,

[2] Inwood's sermons.

without distrust or fear; and in whose hearts you may always be sure to find an unfailing willingness to be interested for you, to solace your griefs, calm your inquietudes, relieve your necessities and lighten the burden of your labors. Every member of this society is happy in the enjoyment of that reciprocal confidence and esteem which amply provides for the mutual interchange of affectionate services and assistance.

Reverence the laws, and conform to the usages of our venerable constitution. Discountenance every deviation from its principles, and carefully avoid any innovation in its long established practices. In retaining their primeval simplicity, you approach nearest to their original purity, and best answer their original intent.

These are some of your leading duties. Such is the excelling nature of our Institution; which, as it honors itself by its lessons, so may we honor it by our virtues. Let us on all occasions support its dignity and maintain its credit. May our whole conduct prove our conviction of its excellency, and bear evidence to its happy effect.

Proceed, brethren, with firmness in the lucid path pointed out for your steps.

Be the animating spirit of our association the incitement to your noblest employment, and the enlivener of your most exalted delights!

Still may your bosoms glow with the ardor of kindness, and still possess the unsuspecting security and undiminished tenderness of friendliness and love!

Suffer no consideration to induce you to act unworthy the respectable character you bear. But ever display the discretion, the virtue, the dignity and harmony, which become you as the sons of reason, the disciples of wisdom, and the brethren of humanity! Thus will your conduct lend distinguished lustre to your profession, and contradict the scoffs of those who contemptuously overlook or studiously depreciate in a Mason even the most eminent instances of merit.

O ye, whom curiosity, or the pursuit of amusement hath drawn into this assembly. Would to God that such smiles of good humor as suffuse your cheeks, and such beams of joy as irradiate your eyes, glowed on the cheeks and brightened in the eyes, of every son and daughter of Adam! And that all might, like you, participate the

happiness which results from the privileges of freedom, is refined by knowledge, and perfected in the reign of virtue and peace!

But consent to look abroad into the world. It may interrupt, indeed, for one painful moment, the cheerful flow of your spirits: But it will teach you some most important lessons. See the members of a most extensive family engaging in perpetual contests. Man, who ought to be the friend, the brother, becomes the enemy of man. The lust of power and domination, every mean propensity, every turbulent passion, excites variance and leads to outrage. The crimson standard of war is erected. Nations furiously press around it. And the most populous and flourishing countries exhibit the most sanguinary scenes of desolation. You shudder at the painful view. You tremble for the distresses of mankind, and anxiously inquire, What can mitigate the sufferings these occasion? What project for reconciliation can be devised? Who will communicate a plan, easy to be adopted and effectual in its exercise, which will restore its rights to violated nature, and its supremacy to depressed humanity: which will banish entirely every unsocial passion, and establish perpetually universal peace? With what animated pleasure would we listen to the proposal which promised such desirable effects! How would we all rejoice in its ready adoption and general diffusion!

Assuredly, then, you will observe with pleasure the increasing progress of Masonry. At least you will not withhold you encouragement from an institution which has the most manifest tendency to annihilate all party spirit, to conciliate all private opinions, and by the sweet and powerful attractions of love to draw into one harmonious fraternity men of all nations and all opinions. Who can remain unmoved and cold at the idea of the manifold good that may and will be effected by such an institution! What generous citizen will hesitate at making it his duty and joy to contribute what he can to the accomplishment of such delightful hopes!

Let us all join in the fervent wish for success to all such motives as enforce, and all such societies as encourage philanthropy and virtue. And may the whole brotherhood of mankind be united in the harmony of love, and blessed with the tranquillity of peace!

FIRST DEGREE.

"Entered Apprentices, at their making, are charged that they should travel honestly, love their fellows as themselves, and be faithful to the Lodge."—*Ancient MS. in the reign of Edw. III.*

ADDRESS TO A BROTHER AT HIS RECEPTION.

BROTHER: I salute you cheerily and affectionately by this endearing appellation. The communications made on our part, and the engagements entered into on yours, are mutual pledges of confidential trust and agreement, and tokens of an attachment sacred and inviolable.

From this moment we shall feel a special claim upon your friendship, and a special interest in your welfare: and we hope you will cultivate a warm attachment to that family of love into which you are now adopted; the pleasures and advantages of which you are beginning to realize. And we are certain that the better you understand, the more you will admire our principles and practices.

Our good opinion of you induced us to receive with pleasure your application; and vote, unanimously, to admit you into our Society. We have always wished to bring into our alliance the wise and the good; that, while we attach them to us, by the light we convey, we may borrow lustre for our Institution from their talents and their virtues. Let our expectations of you be all accomplished. Retain, we entreat you, that goodness of heart, that fair fame, that purity of intention, and love of virtue, of which we believe you now possessed; and of which the spotless vestment wherewith you are now girded, is at once the emblem, the badge, and the reward.

Be just to yourself and to us, to your profession and engagements; and it will be apparent to all that, in becoming a Mason, you become a better man.

Now look around you! Those, whose eyes, sparkling with joy, and countenances dressed in smiles, are directed towards you, are your brethren. Ready to discharge all the offices of that intimate relation, they now bid you welcome to their number and fellowship, to their affections and assistance, to their privileges and joys; and through me they promise to protect you by their influence and authority, to advise you by their abilities and skill, to assist you in exigence by their liberality and bounty, and to cheer you at all times with their kindness and love. And you will have the happiness of experiencing the truth of this ancient remark, that "Masons, being brethren, there exist no invidious distinctions among them;"[1] and that they "love each other mightily, as hath been said; which indeed may not otherwise be, for good men and true, knowing each other to be such, do always love the more as they be the more good."[2]

This, Brother, is the beginning of our Art. How successful is its progress, and how happy is its end, you may fully know if you are but attentive, faithful, and wise. Your diligence and activity in work, your skill in acquiring the instructions of your degree, and your zeal in the cause of Freemasonry, will lead you forwards to higher grades, to clearer views, and to nobler privileges.[3]

[1] Ancient Masonic MS.

[2] See the Bodleian MS. with the notes and explanations of the celebrated John Locke, Esq.

[3] "Masonry is a progressive science, and not to be attained in any degree of perfection but by time, patience, and a considerable degree of application and industry; for no one is admitted to the profoundest secrets, or the highest honors of this fraternity, till by time we are assured he has learned secrecy and morality."

See a sermon entitled "Masonry founded on Scripture," by the Rev. W. Williams, 1752.

SECOND DEGREE.

"They that be laboring men, or Craftsmen, do it truly."
Ancient Charges, MS.

ADDRESS TO A BROTHER, ON HIS BEING CRAFTED.

We have now endeavored, Brother, to reward your diligence by conferring on you a higher rank in the scale of Masonry; making to you new and interesting discoveries, and assigning you work in an elevated apartment of the temple.

In behalf of the brethren, I congratulate your preferment. I assure you that the step you have taken is a safe one; and with a single eye you may see that your stagings are firm, your situation secure, and your prospects brightened.

You will now be instructed in the use of tools of a more artful and ingenious construction. Be not regardless of their symbolic application. By them you will learn to reduce rude matter into form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby, yourself, a more symmetrical part of the structure of human society. By the square of justice, learn to measure your actions. To the level of humility and condescension, reduce your disposition and demeanor; and by the plumb line of rectitude, regulate all your moral conduct.

The grade to which you are now advanced has its appropriate services and duties. It demands the exercise of strength, intellectual and moral; and it calls for the extension of relief to your brethren, according to your ability and their exigence.

While invincible as a Mason, and brave as a man, be sure to display the benignity of the friend, and the kindness of the brother.

You are to learn, now, to encounter trials with unyielding stability; and to endure tribulation with submissive patience. And you will find that Masonry prevents the pusillanimity of dejection, and silences the murmurs of discontent, by encouragements and supports peculiar to itself.[1] But should a lot be your's in life, as we fervently hope, exempt from the pains of affliction and the pressure of adversity, let the lessons you are now acquiring teach you to help and relieve all your destitute and distressed brethren to the best of your power. Be willing to distribute to the necessitous a portion of those bounties your prosperity can spare; and ready to communicate to the afflicted some of those precious consolations which sympathy prepares and kindness administers. And your's be all the blessings promised the merciful by the God of mercy!

Brother, we have seen with pleasure your improvement in our Art, and are convinced that your industry and perseverance will soon lead you to the acquirement of greater knowledge and entitle you to greater honors.

[1] "Maconnes teach the skylle of becommynge gude and parfyghte, withoughten the holpynges of fere and hope."—MS. Bodl.

THIRD DEGREE.

"Every one shall aunswere these three questions: How hast thou entered? How hast thou wrought? How hast thou lived? And if he can assoile these, and hath laud therein, he may be raised, and honoured, and rewarded."—*Ancient MS.*

ADDRESS TO A BROTHER AT HIS RAISING.

BROTHER: The arcana of our Craft are imparted gradually to its members, according to their improvement. As you have acquitted yourself well as an expert and ingenious craftsman, in reward for your diligence and ingenuity, we now admit you to our most confidential communications, and exalt you to the sublime degree of Master Mason.

This, brother, is a privilege which but few obtain: and must be the more grateful to you as the badges with which you are now invested, are conferred only on the worthy and the wise.

The affecting scene through which you have just passed must have deeply impressed your mind. Let the solemn cautions with which it was accompanied, and the excellent lessons it inculcates, be always remembered and invariably observed.

Support with dignity the respectable character you now bear.

Be just to your profession, and true to your engagements. Hold fast your integrity; and let no offers bribe and no threats intimidate you to betray your trust or violate your vow. Be faithful unto the death, and the acacian fragrance of a good report will embalm your memory. At the Supreme Grand Master's word your body will be raised in honor and your reward be glorious in the region of light and life eternal!

A CHARGE

AT THE OPENING OF A LODGE.

BRETHREN:

I behold you again assembling together, with those complacent emotions of affection which animate the meeting of dearest friends that have been some time separated.

After this interval you must have acquired an increased relish for the interesting exercises of this retreat; and you undoubtedly return with new alacrity to your labors of love.

And now, brethren, with that closing door, the busy world is shut out: and with it, all its perplexities, and cares, and sorrows. None of them are suffered to intrude upon our happy privacy. Here nothing enters but "innocent pleasures, pure joys, and rational gaities."

Come, then, ye who are emulous to excel in the true, the good, or the great! Enjoying the bright auspices and emanations of that glorious sun, which now sheds around you the clearest, the most cheering rays, your understandings will become more enlightened with wisdom, your hearts more warmed with beneficence. Come, you are welcome guests at the feast of charity and the refreshment of love!

Ye, brethren, are not in darkness. Walk as children of the light. Observe the strictest decorum. Carefully attend to every instruction here offered, and readily comply with every requirement here enjoined. Be diligent in the duties of your respective stations; and may the joys of unity and peace prevail!

A CHARGE

AT THE CLOSING OF A LODGE.

BRETHREN:

You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended in this Lodge. Be, therefore, diligent, prudent, temperate, discreet. Remember also, that around this altar you have solemnly and repeatedly promised to befriend and relieve, with unhesitating cordiality, so far as shall be in your power, every brother who shall need your assistance: That you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid, favorable, and palliating circumstances, when his conduct is justly reprehended. That the world may observe how Masons love one another.

These generous principles are to extend farther. Every human being has a claim upon your kind offices. So that we enjoin it upon you "to do good unto all," while we recommend it more "especially to the household of the faithful."

By diligence in the duties of your respective callings, by liberal benevolence, and diffusive charity, by constancy and fidelity in your friendships, by uniformly just, amiable, and virtuous deportment, discover the beneficial and happy effects of this ancient and honorable Institution.

Let it not be supposed that you have here labored in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God.

Finally, brethren, farewell. Be ye all of one mind. Live in peace. And may the God of love and peace delight to dwell with and to bless you!

AN ADDRESS,

AT THE INTERMENT (WITH MASONIC HONORS) OF BROTHER

SAMUEL PIERCE, JUN.,

WHO WAS UNFORTUNATELY DROWNED NEAR LONG ISLAND,

OCTOBER 16, 1796. Æ. 30.

DEAR is estimated the name of a friend. Lovely is the relation which cements congenial souls. But dearer still the amity, more intimate the connection, my brethren, which unites our hands and hearts. How painful, then, the catastrophe in which is dissolved an alliance so close and so affectionate. Alas! how forcibly do we feel this now! Death, regardless of those sweet engagements, those pleasing intercourses, and those improving joys which Masons know, has suddenly summoned away, in the midst of his days and usefulness, the valued brother whose remains we have just lodged in the silent tomb. We beheld his sun in its meridian, and rejoiced in its brightness. It is now set; and the evening shades of existence have closed around. Blessed be his rest, and soft and safe to him the mortal bed! Sweet be the opening flowers we plant around: fragrant the cassia sprig that here shall flourish![1] While we his memory cherish, his virtues imitate, his death improve!

With bleeding hearts we sympathize with the disconsolate widow, the bereaved parents, the afflicted friends. Their griefs are ours, for ours the loss they feel. But let us look foward, enlightened by religion, to the brighter scene, when our brother, who is now levelled by the stroke of death, shall be raised from his prostrate state, at the Supreme Grand Master's word, and be admitted to the privileges of the Lodge Celestial. Let us comfort one another with these words. With these prospects let us console the widow and the mourners. And permit me,

[1] Alluding to the flowers and twigs the brethren had strewed around the entrance to the tomb.

brethren, in their behalf to tender you a tribute of lively acknowledgment for the respect you show the deceased. Your kindness, attention, and sympathy are peculiarly grateful and soothing to their agonized hearts. Their tears, their looks thank you, though sorrow denies their lips an utterance.

"These last offices we pay the dead ought to be improved as useful instructions to the living." Let us all remember that, "the generations of men are like the waves of the sea." In quick succession they follow each other to the coasts of death. Another and another still succeeds, and presses on the shore; then ebbs and dies, to give place to the following wave. Thus are we wafted forward. Now buoyed, perhaps by hope; now sinking in despair: rising on the tide of prosperity; or overwhelmed with the billows of misfortune. Sometimes, when least expected, the storms gather, the winds arise, "and life's frail bubble bursts." Be cautioned, then, nor trust to cloudless skies, to placid seas, or sleeping winds. Forgot not there are hidden rocks. Guard, too, against the sudden blast. Be Faith your pilot; you will then be safely guided to the haven of eternal bliss.

"There may you bathe your weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across your peaceful breast!"

AN ADDRESS.[1]

BRETHREN:

THE ceremonies we are about to perform are not unmeaning rites, nor the amusing pageants of an idle hour; but have a solemn and instructive import. Suffer me to point it out to you, and to prepare your minds for those important sentiments they are so well adapted to convey.

This Hall, designed and built by wisdom, supported by strength, and adorned in beauty, we are first to consecrate in the name of the great Jehovah.[2] Which teaches us in all our works begun and finished to acknowledge, adore, and magnify him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in him while passing its trials, and to hope in him for the reward of its labors.

Let, then, its altar be devoted to his service, and its lofty arch resound with his praise! May the eye which seeth in secret witness here the sincere and unaffected piety, which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march round the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tesselated pavement of Mosaic work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient constitutions, with mystic rites, we dedicate this Hall to the honor of Masonry.

Our best attachments are due to the Craft. In its prosperity we find our joy; and, in paying it honor, we

[1] Delivered at the request of the Officers and Members of Columbian Lodge, on the Dedication of their new Hall, June 24, 1800.

[2] See the ceremony of dedication, in the Book of Constitutions.

honor ourselves. But its worth transcends our encomiums, and its glory will out-sound our praise.

Brethren, it is our pride that we have our names on the records of Masonry: may it be our high ambition that they should shed a lustre on the immortal page!

The Hall is also to be dedicated to Virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of philanthropy, and promote the cause of charity, so we dedicate this Hall to universal Benevolence; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose: that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we are now to perform, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfil the high purposes of the masonic Institution!

How many pleasing considerations, my brethren, attend the present interview. Whilst in almost every other part of the world political animosities, contentions, and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege, in this happy region of liberty and peace to engage in the plans and to perfect the designs of individual and social happiness. Whilst in other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension; in this country, its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any

former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of elegance and convenience, which far exceed any we have among us, does honor to Masonry, as well as the highest credit to the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the worshipful Master, Wardens, Officers, and Members of the Columbian Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence! May it be protected from accident, and long remain a monument of their attachment to Masonry! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound! And when they, and we all, shall be removed from the labors of the earthly lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens!

INVOCATION.

SUPREME ARCHITECT of all worlds! vouchsafe to accept the solemn dedication of this Hall, to the glory of thy holy name! Make its walls salvation, and its arch praise! May the brethren who shall here assemble, meet in unity, work in love, and part in harmony! May Fidelity keep the door, Faith prompt the duties, Hope animate the labors, and Charity diffuse the blessings of the Lodge! May wisdom and virtue distinguish the Fraternity, and Masonry become glorious in all the earth!

So mote it be!

AMEN!

THE

FRATERNAL TRIBUTE

OF

RESPECT

PAID TO

The Masonic Character

OF

WASHINGTON,

IN THE

UNION LODGE,

IN

DORCHESTER,

JANUARY 7TH, A.L. 5800.

INFORMATION.

As soon as the members could conveniently be called together after the mournful intelligence arrived of the death of their illustrious brother, GEORGE WASHINGTON, they assembled to pay their funeral honors to his memory.

The hall, the furniture of the Lodge, and the brethren were all dressed in the badges of mourning: and the apartment but dimly lighted.

The following address was delivered: an occasional dirge was sung, and a well adapted anthem chanted, by the choir.

Appropriate testimonials of respect closed the solemnities.

ADDRESS.

Ah, my brethren, what a change do we perceive! Our Lodge, the lightsome abode of joy, how darkened with the gloom of sorrow! Instead of the gay splendor with which it was irradiated, a pale sepulchral light dimly gleams in its recesses. The cheerful salutation with which we were wont to hail the beloved member or welcome the accepted visitant, is now exchanged for the look of sadness and the condolence of sympathy. We forego the sprightly song for the solemn dirge, and the cup of pleasure for the chalice of woe. The regalia are all veiled in black, and every thing about us bears the tokens of the loss we have sustained in the death of Washington, the patron, the ornament, the pride of our Fraternity. We assemble to dwell in pensive recollection on his sublime virtues, to record his social worth, and to give vent in privacy to our unaffected sorrows at his decease.

His modest and unambitious spirit, which shrunk from the pomp of life, and delighted rather in the silent satisfaction of doing well, than in the loud applauses of the world for having done so, would not disdain the humble honors we pay: though artless, yet cordial; though unostentatious, yet sincere.

It is not in our power to make a parade of funeral obsequies, nor to erect a pompous cenotaph to his fame; but what we can, we do; we inscribe his worth on our memories, and inshrine his virtues in our hearts.

When we consider him as a General and a Statesman, we are filled with admiration. When we recognize in him the defender, deliverer, and father of his country, our bosoms glow with gratitude. But when we behold him in the less majestic but more engaging character of a brother, his memory is endeared to our affections, and has a peculiar claim upon our love.

Possessing dispositions congenial with the genuine spirit of Freemasonry, he early became a member of the Society. Habitually desirous of enlarging the sphere of social happiness and of promoting the cause of philanthropy, he discovered in our Order means eminently conducive to these important purposes.[1] It gave a nobler expansion to his charity, a wider range to his benevolence. Accordingly, he engaged in the plans and assisted the labors of the Lodge, with a high satisfaction which those only can feel whose hearts are warmed with the same disinterested love, and enlarged with the same good will.

When harassed by the fatigues of war or the concerns of public life, he was fond of seeking the refreshment and enjoying the serenity always to be found within the peaceful walls of the Lodge. There every perplexing anxiety subsided, add every tumultuous thought was calmed. There he obtained relief from his cares, or strength to rise above them. There his spirit was enlivened and his joys restored; every cloud dispersed, and a bright sunshine illuminated his prospects.

He passed the various grades and filled the several offices of the Lodge; and was tried, proved, and accepted in them all. And whether we contemplate him as exalted to the chair of Solomon, to instruct and govern; or returning to the level of his brethren, to partake their toils and share their duties; we have equal occasion to admire the dignity and humility of his character, the noble elevation and amiable condescension of his manners.[2] So, when raised to the highest military and civil honors his grateful country could bestow, even when filling the rank of President of the United States, he deemed it no derogation of his distinguished eminence and station to be considered as a Mason.[3]

[1] See this most beautifully alluded to, and most happily expressed, in his answer to the address of the Grand Lodge of Massachusetts, on their presenting him a copy of the Book of Constitutions.

[2] In the course of the revolutionary war, this exalted hero frequently visited a Lodge where a Serjeant presided as Master.

[3] This is proved by his answers to the various complimentary addresses of most of the Grand Lodges in America. His reply to one from King David's Lodge in Newport (R. I.), contains this declaration: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of

In short, his love for the Order, his zeal in promoting its interests, and his testimonials in its favor, have not only revived its pristine credit, but given it new consequence and reputation in the world.

The honor thus conferred upon us has been peculiarly serviceable at the present day, when the most unfounded prejudices have been harbored against Freemasonry, and the most calumnious impeachment brought forward to destroy it. But our opposers blushed for their censures when we reminded them that WASHINGTON loved and patronized the Institution.

When the Order was persecuted by religious fanaticism and political jealousy, his unsullied virtue was its apology, and his irreproachable life its pledge. He advocated its principles, because he had found them to be pure; and commended its designs, because he knew them to be generous.

What an irreparable loss, to be deprived of such a patron at such a time! Ages, perhaps, will pass away, before our Fraternity may boast at its head a character so great.

Yet let not our enemies suppose they may triumph now that he lives not to confute their aspersions. The superior lustre of his name will out-shine the flashes of their resentment, and reflect a glory upon Masonry which can never fade.

Happy in its original value and grateful for its augmented fame, let us resolve never to forfeit nor lessen the present high respectability of the Craft. Let our lives be adorned with those social and moral virtues which become us as the sons of light, and the brothers of WASHINGTON. We shall honor him by honoring the Institution of his early attachment, and latest veneration. His virtues illustrated its principles, and his benevolence explained its tendencies. O might our virtuous actions and benevolent purposes, formed by the same discipline and excited by the same motives, emulate his! And, though they fall, at last, far, far behind in merit and effect; it will be to their praise that they were modelled after those that were sublime and perfect.

private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

Illustrious WASHINGTON! We lament thee as mortal by nature, but we celebrate thee as immortal by virtue! We mourn thy departure from earth, but rejoice at thy arrival in heaven! Having been faithful in all thy course, thou art now raised to the sublime degree of light ineffable. Taught by thy example worthily to pass the probationary grades of time, we will hope to follow thee to the Grand Lodge of kindred spirits.

Farewell, till the grand summons: then, brother, we will rise and meet thee!

THE

EXTEMPORANEOUS DIRGE

WHICH WAS SUNG ON THE OCCASION.

WHILE all our nation, whelm'd in grief,
Lament their General, Patriot, Chief,
  Let us, his brethren, long revere
  A name to Masonry so dear!

In mystic rites our Lodge displays
Its sorrows and its patron's praise;
  And spreads fresh garlands round the tomb,
  Where the sweet cassia long shall bloom.

Look to the East; its splendors fail!
The lesser lights grow dim and pale!
  —The glory once reflected here
  Now dawns upon a higher sphere!

MASONIC DIRGE.

COMPOSED AT THE REQUEST OF

THE GRAND LODGE OF MASSACHUSETTS.

[*Set to music by the R. W. Brother* HOLDEN, *and sung on the* 11*th of Feb.*, 5800, *the day set apart by the* Grand Lodge *to pay their funeral honors to their* Brother GEORGE WASHINGTON.]

WHILE every Orator and Bard displays
The Hero's glory and the Patriot's fame;
And all the Guardian of their Country praise,
Revere his greatness and his worth proclaim—
We mourn the Man, made ours by tenderest ties,
Their honor'd Chieftain, our lov'd Brother dies!

Come, then, the mystic rites no more delay;
Deep silence reigns, the tapers dimly burn:
Wisdom and Fortitude the requiem pay,
And Beauty strews fresh garlands round the urn.
A Mason, brothers; a Grand Master dies!
The cassia sprig designates where he lies.

As Love, Fraternal, leads our footsteps there,
Again to weep, again to bid adieu,
Faith views the soul, releas'd from mortal care,
Through spheres empyreal its blest course pursue,
'Till it the Lodge of Perfect Light attain;
There may we meet our WASHINGTON again.

A HYMN.

Sung at the Consecration of UNION LODGE, *in Dorchester, June 24, 1797.*

I.

GREAT source of light and love,
  To thee our songs we raise!
O in thy Temple Lord above,
  Hear and accept our praise!

II.

Shine on this festive day,
  Succeed its hop'd design:
And may our charity display
  A love resembling thine.

III.

May this fraternal band,
  Now consecrated, bless'd,
In union all distinguish'd stand,
  In purity be dress'd!

IV.

May all the sons of peace
  Their every grace improve;
'Till discord through the nations cease,
  And all the world be love!

TRANSLATION OF THE NOTES.

PAGE XV.

This is genuine and indissoluble Fraternity, growing out of the virtue and perfection of minds! whose once formed league, neither the diversity of desires nor contrariety of wills can disannul: whose principles lead to venerate the worthy, and rebuke the dissolute member; to be obliging to the brother when present, and not to speak ill of him when absent; to congratulate him in health, and not to desert him when infirm; to rejoice with him if rich, and to assist him if poor.

PAGE 2.

For a brother not to desert his brother, is also a rare honor to that near relationship.

A true companion loves at all times: he is a brother born for adversity.

PAGE 3.

As when the sun breaks forth with splendors gay,
The shadow follows his all-guiding ray;
But soon as clouds o'ercast his happier light,
Follower no more! She takes her faithless flight:
The world's vain friends, ungenerous, thus recede,
When Fortune's glooms to brighter days succeed.

In misfortunes the friend deserts his friend.

PAGE 6.

Dear Brother of the choice! A band more sacred
Then Nature's brittle tie!—

PAGE 9.

Companions, cherished with fraternal love!

PAGE 11.

Now came the Orator, and audience ask'd;
Bearing the peaceful olive branch——

PAGE 22.

Among other good things which render men amiable to their neighbors and pleasing to God, we believe that to be most acceptable which insures charity in the heart, and operates as a bond of union to different minds. This good is Peace, by which hatred is dispelled, rancor allayed, envy driven away, and anger repressed; which pacifies the mind, conciliates the heart, assuages the breast, and ren-

ders concordant the affections. This is what we seek to plant, to propagate, and to nourish among the sons of the Church: this is what we wish to bring to fruit among kings, princes, and great men.*

PAGE 63.

These men, skilled in divine and human knowledge, do not disclose to the vulgar, the hidden significations contained under the natural appearances, but veil them under figures and emblems. Yet they are ready to reveal them, in a proper place, and with due ceremonies to those who are desirous, and worthy of being initiated. So far, I may be permitted to say with respect; preserving a reverential silence as to what farther relates to these mystic rites. [This note is extracted from a work of Heliodorus, Bishop of Tricca, who flourished in the fourth century.]

Most of the other Latin notes are explained in the passages to which they are annexed.

* I have taken the liberty to translate two or three sentences more of this fine paragraph, than what I had transcribed for a note.

A

DISSERTATION

ON THE

TESSERA HOSPITALIS

OF THE

ANCIENT ROMANS;

WITH A DESIGN TO ILLUSTRATE REV. II. 17.

TO WHICH IS ADDED

AN ACCOUNT OF THE ROMAN ARRHA HOSPITALE;

AND

OF THE BACILLUS, MENTIONED

BY

OLAUS WORMIUS.

"Use hospitality one to another."—1 Pet. iv., 9.

1855.

PROLOGUS.

"In Theologo accuratum illud antiquitatis studium, si abest, fortasse non requiram; si adest, vehementer amplectar. Nec solum quasi ornamentum, sed etiam, fas si dicere, adjumentum. Nam in historia sacra multa esse, quorum penitior intelligentia pendeat a moribus et literis antiquis, nemo negabit."

J. Lipsius, Epist., l. 3., Ep. 10.

INTRODUCTION.

In the following dissertation I have frequently used the term friendship for the latin hospitalitas. In justification of which I prefix the following authorities.

"Hospes proprie dicitur qui privatim et amicitia causâ, vel recipit, vel recipitur. Unde et pro externo amico capitur, et hospitium pro amicitia. Hinc hospitalitas, facilitas, vel benignitas in recipiendo; et hospitaliter, adv. benigne, et faciliter."[1]

"Virtus unde hoc proficiscitur, nobilissima, præstantissimaque est; qua nimirum peregrinos et advenas, quocunque possumus, humanitatis, benignitatis, benevolentiæque genere persequimur, illis ædes domosque nostros patefacimus, cibum potumque liberaliter præbemus."[2]

"In hospitium venire;" id est, inviolabilem amicitiam introire.

"Hospitality was that tie among the ancients which was ratified by particular ceremonies, and considered as the most sacred of all engagements; nor dissolved, except with certain solemn forms, and for weighty reasons."

"Hospitality was universally practised in the earliest times. It was almost the only thing that attached nations to each other. It was the source of the most ancient, the most lasting, and the most respected friendship, contracted between families who were separated by immense regions."[3]

[1] Langius. [2] Stuckius, Antiq. Conviviales.
[3] Abbe Raynal, Hist. of the Indies.

CHAP. I.

OF THE TESSERA HOSPITALIS.

SECTION I.

Method of Contracting Friendship.

THOSE persons among the Greeks and Romans who were desirous of perpetuating their attachment, of rendering its union more sacred, and of insuring to it privileges more extensive, used the following method. They took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of them wrote his name upon one of these, and his friend upon the other: they then made a mutual exchange; promising to consider and retain the little tally as a pledge of inviolable friendship.

"Veteres, quoniam non poterant omnes suos hospites noscere, tesseram illis dabant, quam illi ad hospitia reversi ostendebant præposito hospitii; unde intelligebantur hospites."[1]

The Scholiast of Euripides[2] describes this custom as it was used amongst the Greeks.

"*Οι μεν ξενεμενοι τισιν αστραγαλον κατατεμνοντες, θατερον μεν καταλιμπανον αποδεξαμένοις, ἵνα εἰ δέοι παλιν αὑτες, ἤ τες εκεινων επιξεθαι, προς αλληλες επαγομενοι τὸ ἡμισυ αστραγάλιον εφενεντο τὴν ξενιαν.*" That is: "They had a custom, when a friendship had commenced, to take a white stone and engrave thereon any word upon which the parties had mutually agreed. Then they brake the stone in the midst, dividing the word, and one half was kept by one friend, and the remaining half by the other, as a constant memorial of their friendship."

Kœmpfer mentions the use of the tessera in contracting friendships in Persia.[3]

The particular shape and figure of the token, was such as was agreed upon by the contractors.

[1] Luctatius in Stat. Theb. vii., 237.
[2] In Medea, v. 613. [3] Amenit. Exot., p. 736.

Of this kind of tessera, several are preserved to this day in the cabinets of Antiquarians. Some of them, as described by Thomasinus, may be seen delineated in the frontispiece of this volume, A, a. B, b. C, c. reduced to about one fourth of their size.

SECTION II.

The Use and Sacred Nature of this Contract.

The producing of the tessera was a recognition of the covenant of friendship. And with it the traveller was sure to be received with distinguished marks of civility, and to obtain a hearty welcome at the house of his friend.

So highly was this alliance esteemed, that it was preferred even to relationship. To express, in the most forcible terms, their veneration for it, and their sense of its sacred nature, the ancient Romans gave to their Sovereign of the Gods the title of Jupiter Hospitalis.[4]

This excellent usage established friendship even between individuals of different nations.

Cicero recommended several persons, and promoted their interest from this consideration. Thus, in his letter to Sulpitius, the governor of Achaia, he introduces Lyso to his favor, by saying, "Cum Lysone Patrensi est mihi quidem hospitium vetus, quam ego necessitudinem sancte colendum puto."[5]

Even war between their respective nations did not disannul the union. Historians have recorded several instances of combatants laying down their arms in the heat of battle, out of a pious regard to the alliance of hospitality which had been entered into by their progenitors.

Lest any one, besides the person to whom it rightfully belonged, should claim its privileges, the little pledge was preserved with the utmost care and secrecy: and no one knew the name inscribed on it but the possessor.

[4] Virg., Æn., lib. i., v. 735. So the Greeks stiled him Hospitable Jove. See Homer's Odys., lib. ix., v. 269. and lib. xiv., v. 55.

[5] Epist. ad Famil. 19, lib. iii.

SECTION III.

The connection was indissoluble except by a public disavowal.

The engagement thus entered into could not be dispensed with, unless publicly disavowed in a juridical manner. One of the ceremonies practised in this solemn act of renunciation, was to break the mark or symbol of hospitality. By this act, he who came to this open rupture, authentically declared, he would for the future have no more commerce with him who had broken his faith with him.

"Abi, quære ubi jurejurando tuo satis sit subsidii! Hic, apud nos, jam, Alsesimarche, confregisti tesseram."[6]

See, also, an instance recorded by Livy,[7] where Badius Campanus renounces the friendship of Q. Crispinus.

Isiodorus declares, "Veteres quando sibi promittebant, stipulam tenentes frangebant, quam iterum jungentes sponsiones suas agnoscebant."[8]

SECTION IV.

Disgrace of Violation.

This connection was founded upon all that was honorable in character, virtuous in principle, and generous and affectionate in disposition. Nothing, therefore, was considered so base as a violation of it. "Non defuere tamen, qui ferarum more, non hominum, ab omni humanitate alieni erant, ut non benigne hospites ad mensam admitterent, sed mensæ apponerent."[9]

Plutarch informs us that those who violated these bonds, were looked upon as wicked and abominable both among Greeks and Romans: and the most injurious thing that could be said of a man was to charge him with having disregarded the laws of hospitality. "The vengeance of Jupiter, the patron of hospitality and friendship, visited Philip (says he) for his breach of both, and pursued him through life. For he was beaten by the Romans, and forced to yield himself to their discretion. In consequence of which he was stripped of all the

[6] Plaut. Cisterel., Act ii., Sc. 1., v. 27. [7] Decad. iii., lib. 5.
[8] Lib. v. [9] Cæsarius, dial. 2.

provinces he had conquered; gave up all his ships, except five; obliged himself to pay a thousand talents, and deliver his son as a hostage. He even held Macedonia and its dependencies only at the mercy of the conquerors. Amidst all these misfortunes, he was possessed only of one blessing, a son of superior virtue; and him he put to death, in his envy and jealousy of the honors the Romans paid him."[10]

Horace, speaking of a degenerate person, to complete his character, declares him

> ——"et penetralia
> Sparsisse nocturno cruore
> Hospitis."

Cicero, in his invectives against Verres, among other crimes, charges him with having been a frequent violator of the rights of hospitality. "Num te ejus lachrymæ, num senectus, num hospitii jus atque nomen, a scelere aliquam ad partem humanitatis revocare potuit? Sed quid ego hospitii jura in hac tam immani bellua commemoro, qui Sthenium Termitanum, hospitem suum, cujus domum per hospitium exhausit et exinanivit, absentem in reos retulerit, causa indicta, capite damnarit; ab eo nunc hospitiorum jura atque officia quæramus?"

> "Unpitied may he die
> Who to a friend assistance can deny;
> Nor, to afflicted virtue kind,
> Unlocks the treasures of his mind!"[11]

SECTION V.

The privileges of this Friendship might be claimed by the descendants of the contracting parties.

When this friendship was contracted it became perpetual. The memorials of it were transmitted from father to son.

"Eo presente homini extemplo ostendit symbolum,
Quem tute dederas ad eum, utferret filio."[12]

Plautus, in his comedy entitled Pœnulus, plainly inti-

[10] Plutarch's Lives, v. 6, p. 196, Langhorne's translation.
[11] Euripid. Medea. Potter's translation.
[12] Plaut. Bacchid., Act. ii., Sc. 3.

mates that the descendants of those who formed the friendly compact, might challenge its rights. In the second scene of Act v., he, who had made "the brotherly covenant" with Antidamus, comes to his son, not doubting of an affectionate welcome; for, saith he,

"Deum hospitalem, ac tesseram mecum fero."

The interview which succeeds, is a pleasing illustration of many of the preceding remarks. Pœnulus is introduced inquiring for Agorastocles, who thus replies,

"Siquidemæ tu Antidam hic quæris adoptatitium,
Ego sum ipsus, quem tu quæris.
PŒN. Hem! quid audio?
AG. Antidamæ gnatum me esse.
PŒN. Si ita est, tesseram conferre si vis hospitalem,
Eccam attuli.
AG. Age dum huc ostende! Est par? Probe.
Nam habeo domi.
PŒN, O mi hospes, salve multum! Nam mihi tuus pater,
Pater tuus ergo mihi Antidamas fuit.
Hæc mihi hospitalis tessera cum illo olim fuit.
AG. Ergo hic apud me hospitium tibi præbebitur.
PŒN. Dii dent tibi omnia quæ velis!"

The ancient Greeks, also, deposited these tokens among their treasures, to keep up the memory of their friendships to succeeding generations; as we are informed by the comment of Eustathius on that passage of Homer where Diomedes recounts to Glaucus the gifts which their ancestors Oeneus and Bellerophron had presented each other.

SECTION VI.

A practice of this kind seems to have been in use among the early Christians.

Tertullian has these words: "Sic omnes probant unitatem; dum est illis communicatio pacis, et appellatio fraternitatis, et contesseratio hospitalitatis: quæ jura non alia ratio regit quam ejusdem sacramenti una traditio."[18]

The tessera was carried by them in their travels as an

[18] De Præscrip., cap. 20. See also S. Ambros., lib. ii., offic., cap. 21, and lib. iii., cap 7. Chrysostom, concione 2, de Lazaro. Augustin, serm. 70, de temp. Concil. Trident., sess. xxv., c. 8.

introduction to the friendship and brotherly kindness of their fellow Christians.[14] Afterwards, heretics, to enjoy those privileges, counterfeited the tessera. The Christians then altered the inscription. This was frequently done, till the Nicene council gave their sanction to those marked with the initials of the words *Πατηρ, Υιος, Αγιον Πνευμα.* These B. Hildebrand calls "tesseræ canonicæ."[15]

The impostor Peregrinus, as we learn from the particulars stated by Lucian,[16] feigned himself a Christian, that he might not only be clothed and fed by them, but assisted on his travels and enriched by their generosity. But his artifice was detected and exposed.

"Peregrinus, philosophus gentilis, lucri causa religionis christianæ stimulator, etiam carcerem toleravit; sed collecta non parva pecunia ex eleemosynis Sanctorum, descivit, satis sibi aiens in hospitalitate christianorum.[17]

The procuring a tessera, as a testimony of evangelization, answered all the purposes, and saved the trouble of formal written certificates, and introductory letters of recommendation. The danger of its being used by impostors, as in the case of Peregrinus, made it necessary to preserve the token with great care, and never to produce it but upon special occasions. Notwithstanding the simplicity of this method, it continued in use until the time of D. Burchardus, Abp. of Worms, who flourished A. D. 1020, who mentions it in a visitation charge.

SECTION VII.

Application.

We find from the foregoing sections that the tessera was the testimonial and pledge of the most perfect friendship; the obligations of which were mutual. sacred, and indissoluble, and the benefits perpetual. The little token was carefully and privately kept, that no one might claim and enjoy its privileges, but he for whom they were

[14] C. Corn a Lapide, Comment. in Pauli Apost. epist. Hæbr., cap. xiii.

[15] Col., in Alma Julia.

[16] Luciani opera, tom. iii., lib. 9, p. 325, edit. Amst. 1743.

[17] Euseb. chron., anno xti. 78. See also the testimonies of Aulus Gellius, Ammianus Marcellinus, Athenagoras, and Tertullian.

intended. And this custom, I have thought, gives the most natural explication of the following passage in Revelations ii., 17: "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Allowing the verse to refer to the before-mentioned method of commencing and perpetuating a special Friendship, the promise will be to this effect: To him that overcometh will I give a pledge of my affection which shall constitute him my friend, and entitle him to privileges and honors, of which none else can know the value or extent.[18]

The following apostrophe in Dr. Watts' seventy-eighth hymn of the first book, is a happy illustration of this passage. It represents the saint entreating his beloved Lord.

"O let my name engraven stand
Both on thy heart and on thy hand,
Seal me upon thine arm, and wear
That pledge of love forever there!

Stronger than death thy love is known,
Which floods of wrath could never drown;
And hell and earth in vain combine
To quench a flame so much divine.

But I am jealous of my heart,
Lest it should once from thee depart;
Then let thy name be well imprest
As a fair signet on my breast!"

SEC. VIII.

Objections removed.

The opinion of learned commentators upon this verse in the Apocalypse, so far as they differ from this explanation, will be considered as lessening its consequence; the object of this section, therefore, is to make some remarks upon the most plausible constructions of this passage. The explications which have been generally adopted, are the following.

1. The text has been considered as alluding to the black

[18] See more particularly Discourse V.

and white stones with which the judges, among the ancients, condemned or acquitted the criminal.

> "Mos erat antiquis, niveis atrisque lapillis,
> His damnare reos, illis absolvere culpa."[19]

But the latter part of the verse convinces us that it could not intend this practice; for on these tesseræ there was no name written.

2. Others have supposed it an allusion to the stone given to servants when they were liberated by their masters, accompanied by the name of Freedman. Yet the benefit, the honor, and the privileges of this emancipation must be conferred in vain, or rather could not be given at all, unless known to others besides him who received them.

3. It has again been supposed to allude to the token or ticket given to the conqueror in the Olympic games, expressing his name and signifying the reward he was to receive for his achievements: but here the name must be known or the reward could not be procured.

[19] Ovid.

CHAP. II.

OF THE ARRHA HOSPITALE.

THIS name was given to the pocket-pieces, or keep-sakes, formed by breaking a piece of money in two. Such broken coins are frequently found at Rome. On one side are the heads of Aug. Cæsar and M. Agrippa; on the other a crocodile chained to a tree, with the words COL. NEM. [Colonia Nemausus,] a province of Gaul, with which those Princes were rewarded after the conquest of Egypt. (See in the Frontispiece, E, e.)

Plautus introduces Palæstrio, in his comedy entitled "Miles Gloriosus," presenting a token of this name.

"Hunc arrabonem amoris primum a me recipe."[1] The Romans, probably, obtained both the word and the custom from the ancient Hebrews. The word is used, 1 Samuel xvii., 18, where David is sent to the camp to see how his brethren fared, and to take their ערבתם [arrabon] pledge. The Greek word αρραβων, a pledge, or surety, occurs 2 Cor. i., 22, v., 5, and Ephes. i., 14. It is, also, used in the Septuagint version of Gen. xxxvii., 17, 18, 20, where it answers to the Hebrew ערבון.

In the Frontispiece, D, d. is copied from a plate of curious articles, an antique, which from its form, and the clasped hands engraved upon it, will be readily understood to belong to this class of tesseræ: and may be considered as corroborative proof that the custom we are elucidating came originally from the Hebrews.

[1] Act. iv., Scen. 1.

CHAP. III.

OF THE BACILLUS.

THE bacillus was a love-token entirely resembling the tessera hospitalis. It is thus described by Olaus Wormius: "Bacillus est quadratus trium pollicum longitudine; latitudine tertia parte pollicis; latera quatuor characteribus insignita habens; expruno sylvestri, ut videtur, fabricatus."[1]

A figure of one he has given may be seen in the plate F, f. He supposes the letters to be amatorial, and so written as to convey in an intricate, or anagrammatic, manner the name of the lover, in a sentiment of attachment intelligible to all.

The words on the tessera amatoria or bacillus, which he has described are:

Bynaffa vuet kierestæ mina aff
Thenkestol inde Landum.

"Nomen meum novit amicissima mea
Ex amoris hac tessera Landum."

"Blest be the pledge whose kind enchantment gives
To wounded love the food on which it lives!
Rich in this gift, though cruel ocean bear
The youth to exile from his faithful fair,
He in fond dreams hangs o'er her glowing cheek,
Still owns her present, and still hears her speak."

HAYLEY.

[1] Monumenta Danicorum, Lib. xvii.

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SUBSCRIBERS.

To the respected OFFICERS and MEMBERS of the GRAND LODGE, and to my beloved BRETHREN of the several lodges throughout the Commonwealth, my grateful acknowledgments are due for the kind encouragement and liberal patronage they have given to this work. This instance of their benevolent attention, added to the various other favors they have heaped upon me, affects me sensibly. I wish I could better express and better repay my obligations. I hope they will not be altogether dissappointed in the volume; and that it may prove A MONUMENT OF MY GRATITUDE TO THEM, AND OF MY ATTACHMENT TO MASONRY.

I regret that, subscription papers not having been returned in season, the list of Subscribers is so very imperfect. It comprises but about half the lodges. I have heard repeatedly of the encouragement this work has met in lodges whose returns have not reached me, and from brethren whose names would do honor to my list.

As a change of Officers has taken place since the papers were subscribed, I found myself not a little embarrassed in affixing proper titles; but, from the returns of lodges at the quarterly communications of the Grand Lodge, endeavoured to make the necessary alterations.

For reasons which will be apparent to the brethren, civil titles are omitted altogether.

For any error or misnomer in transcribing the lists, I must beg pardon. The texture of the subscription paper was such that the ink spread so as to render some of the names scarcely legible.

T. M. HARRIS.

DORCHESTER, Mount Potosi,
July 7, 1801.

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[1] For several of the subscribers in this Lodge, see the Royal Arch list.

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Sylvanus Lazell.
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W. Andrew Adams, Junior Warden.
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Roger Brown.
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Henry Jones.
Thomas Mercer.
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W. Timothy Bigelow, Senior Warden.
W. James Prescott, Junior Warden.
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W. Francis Clark, Junior Warden.
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W. William Bond, Junior Warden.

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W. James Gould, Junior Warden.
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W. Foster Swift, Junior Warden.

R. W. Seth Paddleford, R. A. P. M.

MEMBERS AND BRETHREN.

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Samuel Fales.
Leonard Porter.
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Br. J. D. Hopkins, J. D. of Portland Lodge.
Br. Isaac Story, J. W. of Hancock Lodge.
Br. Caleb Allen, of Mount Vernon Lodge.

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Joshua Greenleaf, D. G. H. P.
William McKean, G. K.
Charles Jackson, G. Scribe.
Seth Sweetser, G. Secretary.
Henry Purkitt, G. Marshal.
Hezekiah Hudson,
Amos Tappan,
David Stanwood,
Angier March, } G. Stewards.
Robert Newman, Gr. Inside Centinel.
William Tarbox, Gr. Outside Tyler.

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E. Henry Fowle, K
E. John Lamson, S.

C. Elisha Sigourney, T.
C. Samuel Billings, P. S.
C. Andrew Sigourney, R. A. C.
C. Hezekiah Hudson, C. Host.
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C. Edward Dorr, P. S.
C. Charles Jackson, C. H.
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E. William Woart, P. G. Secretary.